

Library of the Theological Seminary,

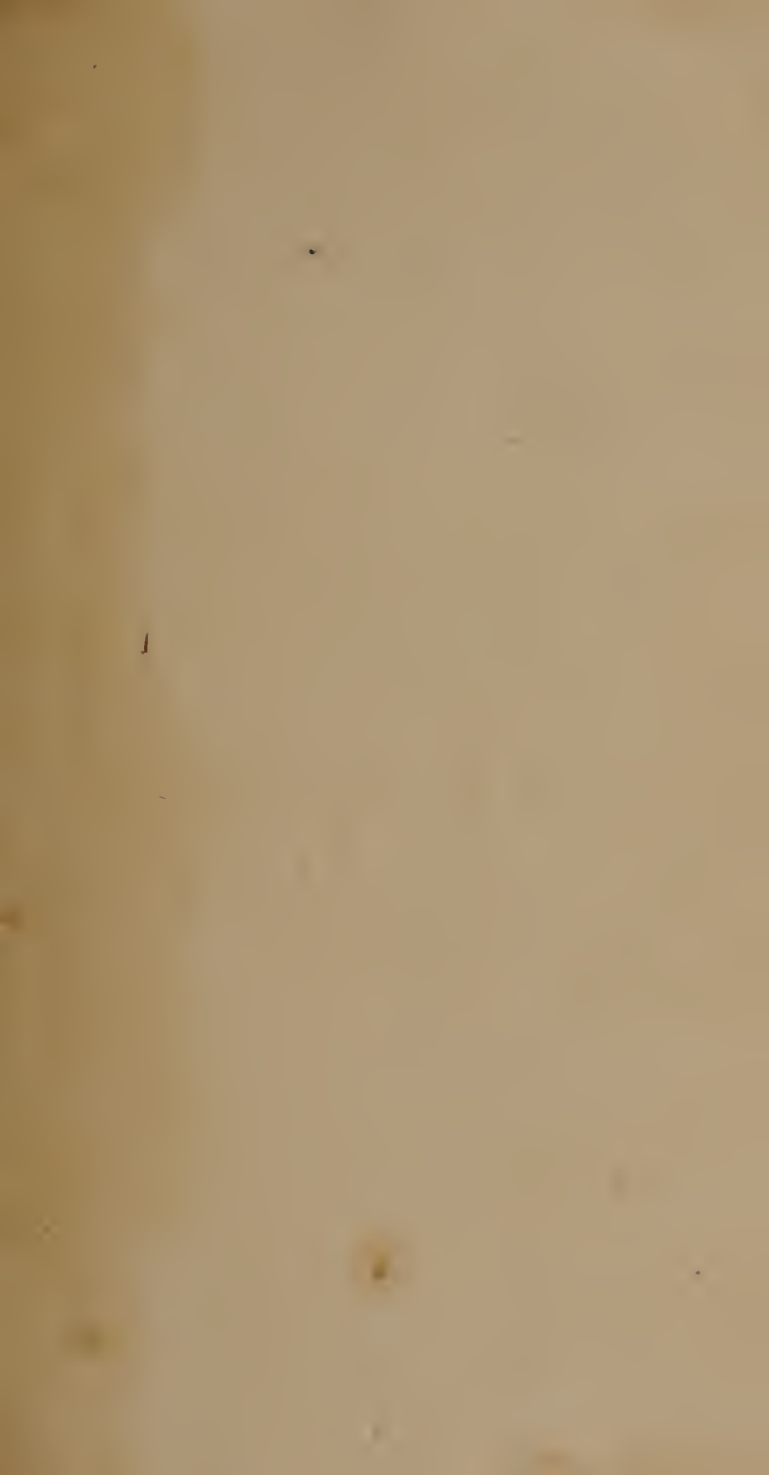
PRINCETON, N. J.

Division.....*I*.....

Section.....*7*.....

Shelf.....

Number.....



THE
Jewish Expositor,

AND

FRIEND OF ISRAEL.

SEPTEMBER, 1823.

SOME QUERIES IN REFERENCE
TO C. W.'s ANSWER TO MR.
FABER.

To the Editors of the Jewish Expositor.

Gentlemen,

THE ideas respecting the annihilation of Jerusalem by the Romans being a type of the entire destruction of every antichristian power at the grand spiritual sublunary advent of the Lord, when he "shall consume them with the spirit of his mouth, and shall destroy them with the brightness of his coming," seem in a considerable measure just and scriptural. I refer to C. W.'s letter in the April Expositor.

But I would beg leave to ask, with the sole desire of endeavouring to get an increase of the "true light" cast upon these interesting subjects, and which is to "shine more and more until the perfect day," whether the learned correspondent does not seem to make distinctions which the Sacred Scriptures do not make, and consequently, in a certain degree, erroneously interpret and apply some of its passages?

Do not, for instance, the passages in Matt. xxiv. 14, and in Rev. xiv. 6, in their highest sense, refer to some period of the same general preaching of the Gospel among the Gentiles spoken of in Isa. lxvi. 19, by which both his "elect remnant of the Gentiles," and "elect first fruits of the

Heathen nations;" are evangelized. And are both these any other than the national prelude of the Gentiles in the act of coming into the Church Universal,* and coincident with which, I believe with your correspondent, we are taught to expect the national conversion of Israel?

Permit me also to ask, where is the propriety or benefit of making the seventh chapter of the Revelations speak of the first fruits of the general Christian Church, when so orderly, plain, and useful an interpretation may be given to it, by supposing it a continuation of the sixth seal, and making it primarily refer to those multitudes who had been faithful unto death, amidst the harassing persecutions of the foregoing ages, and who probably are intended to be an emblem of, and lead our thoughts to, those yet greater and innumerable multitudes which shall be gathered out of the tribulation of this world, and brought before the throne of God to serve him for ever, at the consummation of all things:—and when, too, the four first verses of the fourteenth chapter of this book evidently speak of these first fruits, for there it is said, "These (viz. the hundred and forty-four thousand, a large definite, for an indefinite number) were redeemed from among men, being the *first*

* See an excellent paper in the Expositor for October last, signed "Vigil."

fruits unto God and the Lamb.* Is it not in all respects very desirable, if an obvious and useful interpretation in coincidence with the acknowledged order and chronology of this wonderful book can be given of any portion of it, greatly to prefer, and strictly to adhere to such, in preference to every other, however ingenious, and with whatever shew of argument maintained?†

Of course I cannot coincide with C. W. in thinking, from Isa. lxvi. 19, 20, that the Gentiles are to be main instruments in accomplishing their own fulness: because I feel deeply convinced that Bishop Horsley's view of that passage is far nearer the true exposition, and in which, I conceive, one of our most devoted and efficient friends, and one of the most scriptural and honoured divines of the present day very much agrees.‡

This part of Scripture, if Bishop Horsley's interpretation be right, speaks, indeed, of a prominent part the Gentiles shall take in the wondrous doings of the latter days,—but what is it? not “to declare,” *κατ' ἐξοχὴν*, “the glory of the Lord” to the Heathen nations—no—but, in some measure, to endeavour to return the incalculable blessings of salvation, instrumentally received from the Jews, by aiding them, in every possible way, in their complete restoration to Palestine.§ This grate-

* They are consecrated as the first-fruits of Christianity unto God and the Lamb, an earnest and assurance of a more plentiful harvest: first, at the æra of the Reformation, and afterwards at the yet more glorious æra of the Millennium.—*Faber in Scott ad loc.*

† I am not ignorant of the views of this seventh chapter, held by the learned Mr. Fry in his elaborate work on the Second Advent.

‡ See Rev. C. Simeon's Speech, delivered at Norwich, Sept. 26, 1817, in aid of the London Society; but more especially his Sermon on this passage in the *Horæ Homileticæ*, vol. v.

§ Verse 20. “And they,” the Gentiles, “shall bring your brethren,” the Jews, not only into the Church, but back to the Holy Land, which they shall

ful and honourable office is, if I mistake not, assigned to the Gentiles in many passages of our prophet; in Isa. xiv. 1, 2, and, as I cannot help thinking with Bishop Horsley, in Isa. xviii. 7, also in Isa. xlix. 2, and in several other places. This very learned and acute prelate is of opinion that the “escaped sent to the Gentiles” (see Isa. iv. 2.), are the first preachers of Christianity, consequently Jews: and Houbigant quoted by him, refers them also to the Jews. If these ideas be correct, the verse, evidently from its context, by the first propagation of the Gospel, has but received its primary and partial accomplishment; and are we not to look for its high and plenary fulfilment, in the general promulgation of the glory of God to the distant nations and isles afar off, by the descendants and representatives of the first preachers of Christianity, namely, the converted Israelitish nation?*

I feel desirous to get some light thrown upon this passage: it is the single one adduced, upon which your correspondent rests his opinion that the Gentiles will have a signal share in accomplishing the fulness of the Heathen, an honour which I cannot but think, with the learned and “well-instructed” Mr. Faber, is, both in the secret and revealed determinations of Jehovah, devolved on the Jew, and which glory, I do believe, God will not give to another. The Gentiles may not, indeed, be entirely left out in the work; many of them may be “hewers of wood and drawers of water” in the erection of this wondrous temple: but the grand medium of “declaring the glory of the Lord” to all the ends of the earth, if the oracles of

literally re-possess. “*Quippe hoc vult id quod dicitur de equis, curribus lecticis ac mulis. Quod quidem nihil significant, si nihil aliud prædiceretur, quam Judæos in Ecclesiam Christianam intraturos, cum introitus talis sit per fidem, non per itinera, vel itinerum commoditates.*” Houbigant ad locum.—*Horsley's Bib. Crit.*

* See Bishop Horsley's *Bib. Crit.* vol. ii. p. 447.

God are to be taken as our sole instructors in the matter, will be, I think, (I must be allowed to repeat it) the Jewish people.

Not coinciding with C. W. in his views about "the saints of the Most High, raised from the dead at our Lord's Advent" (as I suppose myself to understand him), I must necessarily be of opinion that his ideas of their agency in the accomplishment of the "fulness of the Gentiles" are erroneous. And even did I agree with him in those views, I could not hold his language respecting them in the matter of the main conversion of the Heathen nations, as I cannot but incline to think, that it appears so to blend the prophetic annunciations concerning the latter day events, as very much to confound "the dispensation of the age to come" (by which term, of course, I imagine, is meant, strictly speaking, the "thousand years" of St. John), with the times preceding, and introducing that blessed period.

With sentiments of high respect for your valuable correspondent, I remain, gentlemen,

Your's, &c.

R. G. W.

Wirksworth, April 15, 1823.

PSALM CX.

A NEW VERSION — WITH OBSERVATIONS.

By the Rev. G. Hamilton.

THIS Psalm unquestionably refers to Christ; it describes him (ver. 1—3.) as a King; ver. 4, as a Priest; and ver. 5—7, as a Conqueror. The Psalmist speaks generally, ver. 1; to Christ, ver. 2—4; to Jehovah, ver. 5—7.

A Psalm of David.

1. Jehovah said unto my Lord, "Sit thou on my right hand until I make thine enemies thy footstool."

2. Jehovah shall send forth thy powerful rod from Sion; thou shalt rule in the midst of thine enemies.

3. Thy people shall be willing in the day of thy power; more than

the dew from the womb of the dawn shall be the dew of thy progeny.

4. Jehovah hath sworn and will not repent, saying, "Thou art a Priest for ever after the order of Melchisedec."

5. The Lord at thy right hand shall wound kings in the day of his wrath.

6. He shall judge among the nations, he shall fill them with dead bodies; he shall wound him who is ruler over many lands.

7. He shall drink of the brook in the way, therefore shall he lift up the head.

Ver. 1. Many prophecies describe Messiah as a King, but lest the Jews should regard him as a temporal prince, they are here taught that his seat is in heaven and his dominion spiritual. The right hand is the place of honour among eastern nations, 1 Kings ii. 19. Ps. xlv. 10. Matt. xx. 21. Setting the foot upon an enemy denoted his complete subjection, Jos. x. 24, 25. Ps. xviii. 38. xlvii. 3. Rom. xvi. 20. This verse is quoted or alluded to in the New Testament, see Matt. xxii. 44. Mark xii. 36. Luke xx. 42. Acts ii. 34, 35. 1 Cor. xv. 25. Heb. i. 3, 13. viii. 1. x. 12, 13. Ephes. i. 20.

Ver. 2. The rod is the emblem of dominion or rule; this prediction was accomplished when the preaching of the Gospel commenced at Jerusalem. Comp. Is. ii. 3, Mich. iv. 2. with Luke xxiv. 47. Acts i. 4. iii. 26. The last clause contains a prediction, not a command, and intimates that Christ should reign even while his enemies were existing and endeavouring to oppose, Numb. x. 35. Ps. ii. 1.

Ver. 3. is confessedly of difficult construction, but it displays the character of Christ's people, who are led by his Spirit and induced by his power, "to give themselves to the Lord," 2 Cor. viii. 5, Rom. xii. 1. For the construction of the last clause, the reader is referred to Lowth's Prelections; it testifies that the number of believers in Christ,

who shall appear at the last, shall be numerous as the dew drops that glitter at the dawn of day, a multitude which no man can number. These three verses display the glorious exaltation of the Redeemer after his ascension, the progress of his kingdom, the devotedness of his subjects, and the multitude which should submit to his authority.

Ver. 4. This declaration of the Priesthood of Christ, is so fully explained by St. Paul, that it here requires no further comment, than to observe that the Jews might learn that the Mosaic law must be abolished, when a priesthood of this nature came into exercise, Heb. v. to x. This verse, in connection with the first, clearly shows that the period elapsing between Christ's ascension and his second advent, is that during which he sits at the right hand of God, and exercises the office of High Priest. See Epistle to the Hebrews, referred above.

Ver. 5. contains an address from the Psalmist to Jehovah concerning the Messiah, from whose vengeance the most exalted rank shall not protect his enemies. Rev. vi. 15—17.

Ver. 6. Messiah's triumphs continued—*shall judge*, either to punish (Gen. xv. 14.), or in a way of mercy (Isa. xlii. 1, Matt. xii. 18.) The image of a field of battle covered with the bodies of the slain, is often presented to us, to exhibit the triumphant progress of the Gospel. Rev. xiv. 20. xvi. 14. xix. 21. *He who is head*, may denote some pre-eminent opposer of our Lord's kingdom, either Satan, the prince of this world, whom he is to destroy (Gen. iii. 15. Heb. ii. 14.); the Roman empire (Dan. ii. 44, 45. 2 Thess. ii. 7); or antichrist.

Ver. 7. But as circumstances apparently the most contradictory were to meet in the person of the Redeemer, in the midst of his triumphs, his humiliations are introduced; for in the process of accomplishing his victories he was to endure affliction, figuratively, *to drink of the brook in the way*. To drink of a cup is to suffer affliction (Isa. li. 17. Jer. xxv.

15. xlix. 12.), and a river of water denotes either abundance of comforts (Ps. xxxvi. 8.), or of tribulations (Ps. xviii. 4. cxxiv. 4.); from this latter brook was Christ to drink; and afterwards, in consequence of this humiliation, he was to be exalted. Phil. ii. 9—11. Heb. xii. 2. Let the following texts be considered in connection with this verse, Rom. vi. 5. viii. 17. 1 Pet. iv. 13. v. 1.

REPLY TO REMARKS OF HEBRAICUS.

To the Editors of the Jewish Expositor.

Gentlemen,

IT would be well if, when arguing in defence of any portion of the Sacred Scriptures, against the cavils of opponents of whatever nation, we could unite more of the *Christian* character with the *critic*; for such a spirit would save much trouble, lead the parties to a more amicable conclusion, and unnerve all harsh or bitter expressions. These remarks are produced by an answer of your correspondent Hebraicus to a former letter of mine, which you did me the honour to insert in your valuable Expositor. Who your correspondent is, whether a Jew or Gentile, I know not: but since the application of the epithet *unbelieving* to the Jews, has seemed to give him offence (and yet as it is one which was applied to them, in substance at least, by our Lord, and afterwards by his apostles in *their* day, and I cannot therefore believe it is *now* unapplicable to the greater part of the nation), I would willingly have softened it, could I have had the least suspicion of its hurting the feelings of either Jew or Gentile. However, I must add, that Hebraicus has understood it in a sense in which it was by no means intended to be understood: viz. that it was not used as a term applicable to the whole nation *individually*, but as *generally* applicable to all such amongst the Jews who, to evade, if possible, the rational arguments of Christians, do immediately betake

themselves to such subtle refuges: for I really cannot believe that any inquiring and conscientious Jew, who is willing to consider and examine the *evidence, arguments, and facts*, candidly and impartially on both sides of the question (characters which I am very ready to believe are not wanting among the Jewish nation), but upon due and cool deliberation, must be convinced that ours is the most *plain, most easy, and most obvious* interpretation of the text, as well as most *consistent with truth*.

I will now, however, proceed to make a few remarks on the answer of Hebraicus. And, first, I would observe, that he has only changed the subject of dispute, by substituting the Chaldee version in the place of the Hebrew original. And, although in his testimony to the general character of Onkelos' paraphrase I cordially agree, yet I would premise, that I by no means consider his work as of *equal* or even *secondary* consideration, when placed in competition with the sacred writings themselves. Could we from the dark regions of Sheol call forth the spirit of Onkelos, and learn from it—or had any contemporary of his informed us, whether by **עַד עֲלֵמָא** in this passage he interpreted the Hebrew **עַד**, and by **עַד-דִּי** the particle **כִּי**, then might the assertion of Hebraicus have some weight. But as this is impossible, we must be content with the evidence which the *analogy and construction* of the two languages most clearly, or more obscurely, afford. In this case, however, the evidence is amply sufficient and authoritative: and until *any one* passage throughout the whole compass of the Hebrew Scriptures can be produced, in which **עַד**, *an adverb of time, alone and without any preposition*, either understood or actually expressed, before it, *cannot*, in conformity with the context and sense, be any otherwise rendered than by

for ever, our version of this passage will and must remain unshaken.

Again, if **עַד** be rendered by the Chaldee **עַד עֲלֵמָא**, it necessarily follows, according to the sense Hebraicus wishes to put on the prophecy, that **עַד דִּי** must be translated *when*. But here the same objection presents itself as in the case of the particle **כִּי**; viz. the *construction* of the language. Throughout the whole of that part of the book of Daniel which is written in the Chaldee language,* where **עַד דִּי** occurs it uniformly does bear, and uniformly must (for the sake of the sense) bear the signification *until*, or *before*. (See chap. ii. 9, 34. iv. 22, 23, 29, 30. v. 21. vii. 4, 9, 11, 22. in Heb.) I have added the signification *before*, because in one passage the words can only be so rendered to comport with the design of the writer. In chap. vi. 25, we read concerning the calumniators of Daniel, who were cast into the den of lions, **וְלֹא-מָטוּ לְאַרְעֵית גְּבַא עַד דִּי-שְׁלָטוּ בְּהוֹן אַרְיוֹתָא** *i. e.* literally, “and they came not to the bottom of the den, *until* the lions had the mastery of them;” which to make good English, must be rendered *before* the lions, &c. Hebraicus may object, that **עַד דִּי** will bear very well to be rendered *when* in this passage. But whatever good sense the passage would make in *English*, I deny that it would express the *meaning of the writer*; as far, at least, as can be collected from the universal *use* of the particles **עַד דִּי**. To set this in as clear a view as possible, let **עַד דִּי**, with its dependent clause, be transferred, and placed first: we shall then, by interpreting **עַד דִּי** by our English *when*, entirely lose the force of

* I have referred to this part of the Bible, which is written in Chaldee, because I have not the Paraphrase of Onkelos immediately at hand.

the Hebrew adverb: for the verse will read thus; “*when* the lions got the mastery of them, they came not,” &c. Here we make דַּי עַד bear a *perfect* signification, a fact unparalleled throughout the Chaldee part of the Bible, and I doubt not also throughout the Targum of Onkelos; not to mention the useless (if I may be allowed the expression) information which by such a construction the sacred writer is represented as giving us. Again, if Onkelos intended to mark the separation of עַד and כִּי in the Hebrew text, and to give the explanation asserted by Hebraicus, is it not a more probable supposition, that he would have used כַּעַד, which answers to the Hebrew כַּאֲשֶׁר, and signifies *cum, quando* (see Dan. iii. 7.), rather than דַּי עַד, which does *not* bear that meaning.

As to what your correspondent says of the accent Jethib, viz. that “it denotes a full stop, and an entire separation of the word thus accented from all preceding and subsequent ones,” it certainly appears to me a very singular thing, that neither Buxtorf nor Altling, in their grammars, give any intimation of such an use of the accent. And besides, however good such an objection may appear to a Jew, before we Christians can admit the validity of any argument deduced from it, the contemporaneous origin and equal authority of the accents with the *original text* itself, must be first established. For otherwise such arguments will have no more force on us, than would ours for the fulfilment of this prophecy in Christ Jesus, have upon a Jew who totally discredited the existence of any such person in the world.

To Hebraicus’ supplementary remarks on the best means of ameliorating the condition of the Jews, I have not leisure at present to answer; and therefore would conclude with earnest longings and prayers for the arrival of that happy period when “the Redeemer shall come to

Zion, and unto them that turn from transgression in Jacob.”

I remain, &c.

T. H.

HORÆ JUDAICÆ.

NO. V.

MR. BROUGHTON’S LETTERS TO
QUEEN ELIZABETH, KING JAMES,
AND THE LORDS OF THE PRIVY
COUNCIL.

To the Editors of the Jewish Expositor.

Gentlemen,

IN the last Horæ Judaicæ (Expositor for July), some account was given of the letter which Mr. Broughton received from a Rabbi at Constantinople. It was also stated that some of his enemies raised a report that he had forged that epistle, and that in consequence he had written to Queen Elizabeth, King James, and the Lords of the Privy Council; and perhaps before we leave this “great Albionean divine” it may be worth while to extract the letters. The first is that which he sent to the Queen, with the original letter of the Rabbi, and is as follows:

“*To the Queen’s Most Excellent Majesty.*

“An Epistle of an Ebrew willing to learn Christianity, sent by him to London, and thence by the Archbishop of Canterbury’s advise to Basil, thence returned with some further speech upon it, unto the Queen of England’s Most Excellent Majesty,
BY HUGH BROUGHTON.

“Romans ix. 4. *Which are the Israelites, to whom pertaineth the adoption, and the glory of the covenants, and the giving of the law, and the service of God and the promises.*

“To the mighty Prince Elizabeth, by the Grace of God, Queen of England, France, and Ireland, Defeuder of the Faith, &c.

“From the seas of Elisa (Sovereign Lady) and from the city builded by the son of the Bretan Helena, there came to your Highnesse kingdom, an Epistle from a learned Hebrew,

full of eloquence, and Rabbick skill; judged to contain sparks of matter, which with due nourishment might give occasion to kindle far the light of the Gospel, winning such favour of mighty states, that it might turn to the good of all Christendom. The Jew seemeth by his Epistle to be of great authority, not onely among the Jews which are at Constantina, the chiefest of the world; that he carrying them after him, the rest over the East will soon follow; but also with the greatest there; of whose affection nothing may be spoken, untill it please himself to open his mind: He writeth in the tongue that was first used in the world, in which all the prophets' books are written. And divinity graduates must know (or be thought to know and see with other men's eyes) and by English Universities they are bound to know; neither may plead ignorance: but as they are highest in your Majestie's preferment, so the care to answer toucheth them principally.

His Epistle, penned with exquisite care, sheweth in his first entrance skill, putting all to the triall; either to overmatch Christians by Judaisme, for all their grounds if they grant his; if they grant his, and passe them over as not dashing at faith; or if it be taught by modesty and dexterity, how both Talmuds wilfully disturb the Bible, that the light of Christ should not shine to them, being in Satan's darknesse, he cannot by learning longer resist, but by all Turk's judgment, upon his own grounds of Scripture authority he shall be utterly overthrowen: he continueth sundry points in learned reverence: First, commending matters of England, next requesting some petitions of instruction. Our divinity is in his speech highly esteemed, as standing upon the clear power of God's hand, and removing weeds such as I think he blameth in Greeks: for as the Jewes, so they have overwhelmed all the Scripture as with nettles; which being uncut, the truth cannot be seen. Then he thinketh that M. hath great occasion

to rejoice; for a great number that he hath brought on to the knowledge of God, for which help he also, the Jew himselfe, stretcheth forth his hand and caught an omer full, while he standeth behind the dore looking through the lattice and knocking at the gates of understanding. After this he slideth to the commendation of your Highnesse Legier at the city of Constantine, for his great care to settle him in Christianity. And after this preparation, he floweth most plentifully into your Majestie's commendation; that by your special tendering, have divines so ready in the golden candlestick of the Law, for the generals to bring them into few heads, and for particulars the bowles, knobs, and flowers. Others he commendeth, as may appear in his Epistle, and after he cometh to requests; wherein first, he sheweth a fervent desire, and most hearty affection to have M. sent to teach all the Synagogues in Constantina, promising that he shall be received as an angell. But first he would have the summe of all the Scriptures plentifully handled: and endeth his Epistle with a learned Sonnet. This Letter was brought to my Lord's Grace to Croydon, where he should be best at leisure. But his Grace seeing an English endorsement, and saying he could read no further, bad the bringers send it to me.

Others also counted ready in the tongue of Divinity, could or would say little to it. Hereupon it returned towards the East, not with small hazard, yet by God's goodnesse it came safe to me to Basil: I durst not return the Letter, being of so weighty importance, to abide new danger. But I printed an answer unto my Lord's Grace; showing the principall effect; thinking that his Grace would have sent for a whole copy, or have writteu: that in this so weighty a husnesse, to do good to all the world, no shadow of negligence or delay should appear, but because that is uot done, I have printed the whole Epistle to your Majesty; whom the case should

chiefly touch: and will shew according to my leisure more than others had herein, my poor opinion of proceeding, if your Highness give me leave. My care is greater for his G. dealings in as great matters about the Bible, laboured in ten whole years upon your M. word: and crossed, after all that labour and charges of so great time, by his G. will and authority. I shewed his G. how, upon Dan. xi. 38, unskilfulness allowed by his skill, betrayed God's name, and whole religion to Satan; yet these three Greek Translations, if they had been known in England, might have given light unto a sure truth: besides the most stedfast certainty of the Ebrew term. So Polychronius the Greek might for all Daniel. Then his G. yielded with high promises. Such a new difference, as great fell. That the Jew may end, whose Epistle followeth."

The Rabbi's letter then follows; whether it was read by Queen Elizabeth may be doubted; but I think it still less probable that it would be read by many of the readers of the Expositor, I therefore pass on to his letters to King James on the same subject.

"To the King's Majestic.

"Cum tot sustineas et tanta negotia solus
in publica commoda peccem
Si longo sermone morer tua tempora
Cæsar."

"I may say to the King as Horace to Augustus, and affect brevity, which he sheweth meet for speech to a King. A Thracian Jew wrote from the City of our Constantine unto the land of his mother, to have from that soil his city spiritually builded; I printed his Epistle, and sent answer, that when the King of Scotland should rule all the island, I should conveniently perform Ebrew building, having most sad promise for means,* to fill the world with books

of our faith in the Chananean tongue, when the King came to the other sceptre. And though the noble gentleman, of whom M. James Melvin from him wrote assurance, delayed; I made all Ebrew instruments, and uttered books, upon my charges in Ebrew, Greek, and other tongues, unto 36,000, to fill the world quickly with clear opening of matter mistaken: whereby we gave Jews occasion to reject the Gospel."

Here Mr. Broughton inserts an account of a dispute with a Jew at Amsterdam, which for brevity's sake I omit. He then proceeds: "And I would go forward with Ebrew and Greek writings, to be turned by others into all Europe's tongues for the light of Christendom, if the King do think good to perform that whereof M. James Melvin wrote extreme asseveration. And I heartily wish, and humbly desire, so much to be performed, as the Judge Eternal knoweth due in faith, and a means to lighten the East from the West. Liberality of a prince soon (great without hand in smaller occasions) would find in this kind greater approbation. The King may appoint pay of promise from ecclesiastical revenues, and if any bishop can open the Bible in Ebrew and Greek, and heal the hishop's errors better than my slenderness, I would gladly give him place: and I am sure he will be an honour to the bishops and nation over the world. But if neither the hishops can deal with the East in Ebrew and Greek: and in story and Talmudiques, cannot contrive both Testaments into sure newes, the King will take order that others do it.

Your Majestic's most humble,
HUGH BROUGHTON."

thus a jury is directed to consist of "twelve *sad* men;" and to call a divine a "sad preacher" was a compliment. If thereunto it was added that he was "painful" (*i. e.* painstaking) our ancestors would have called it a very "favourable censure" of his ministerial qualifications.

* *I. e.* most *serious* assurance of assistance: this use of the word "sad" was common in Mr. Broughton's days;

The next letter is in the form of a petition, grounded upon the former, and is as follows :

“ A Petition to the King, to hasten Allowance for Ebrew Institution of Ebrewes.

“ Your Majesty, Gracious King, being moved the last winter by a letter, for allowance to open the New Testament in Ebrew by Thalmudiques, to satisfy Jewes’ desire, and Turk’s expectation, said readily, as Sir Thomas Overbury told, you would give five hundred pounds annuity that way : that I left D. Bilson and your bishops all. Because my age fleeth, I humbly request so much, soon to be performed: and I will bestow every sicle upon Moses’ Tabernacle: and after the first payment, never meddle with your B. B. If Baneroft can keep himself so silent, as doth D. Bilson; who is a thousand times oftener reading in Ebrew and Greek than he. But if Baneroft’s wit, as Phaeton, cannot rule his high seat, your Highnesse cannot be offended, if the thunderbolt of a pen, strike all his wits out of his brain.

“ I shewed in my former Ebrew books quietnesse for all Christians, and so I would go forwards; but if Bancroft joyne with Jewes, I will soon tell your L. L. of him: and yet go forward with Ebrewes, to satisfy, as hitherto, the best learned in the world; and to my power, increase the honour of your kingdom to the glory of God, and blessing of your family.

“ Your Majestic’s most
humble subject,
HUGH BROUGHTON.”

The reader will remember that Mr. Broughton was in continual and most bitter controversy with the bishops, and was not employed (as he thought he should have been) in the translation of the Bible. The version which we now use was made just at this time, and he communicated many interpretations to the translators, which as he elsewhere complains, they “ thrust into the mar-

gent;” and whoever compares the text of our version with the marginal readings, will, I think, regret that our translators did not associate him with them; though I confess I should not have liked him for a fellow-labourer.

This letter of Rabbi Ruben, however, (for that is our present subject,) was at length consigned to the care of the Lords of the Privy Council, accompanied by a letter of which the greater part follows.

“ A Commendation of Rabbi Rubens Original, seeking Hebrew Gospel from Albion, to be kept for Posterity by the L. L. care.

“ A Monument against a Son of Belial, who hindered the proceeding of a most glorious Cause, to call the Curse of Jews and Gentiles to light upon him.

“ I mentioned R. H. (Right Honourable) in a Commentary upon the Apocalyps, a libeller in the depth of Atheism, who libelled that the Jew’s Epistle which some of your Lordships saw sent from Bizantian Rome, or Constantin’s Town, to London, and bad send it thence for Basil to me. He libelled that I feigned the matter. Hereupon, I have complained to God and the world in many the highest degrees. The very Jew praised God, that from the end of the earth he heard the praises of the Eternal, and said; From Esay he looked to hear that from the ends of the earth. How honourable and how thankful English have been, I can tell, that all they gave me was so liquid, that I could powre into mine eye, and see never a whit the worse. All forraign towns of my stay, yea Popish, would in my faith have given consent to dye with them.

“ The highest slander that ever could be in the world, was this, that I should forge a Jew’s letter seeking Hebrew Gospel from us: They had triumphed, that Christ and princes would not presently kill such an Athean villian. The false accuser by Moses, must be place, and after conviction the judges, not giving

right. But judges are not to take notice of the party without accusation and proof. The libeller hath hindered (now fifteen years) advantage to have cleared the Gospel in Ebrew from Albion over all, and hath stirred many to rave against Ebrew institutions, instead of thank, as many say, The Jews' time is not yet come. And some vow their children to my course of Hebrew, and requested all my Hebrew library, that when I am dead, they may mark my hand how I marked Thalmudiques. An hundred years hence, this matter may come into speech. And because the libeller must be confuted by the very original of the Jew's Epistle, I have sent your Lordships that, to be kept in the King's Librarie for ever pasted on Arahique book, that the few leaves, being alone, should not be wasted.

"I doubt not, but your Lordships, in an honour given to your country in so high an argument, will see that Jew's original shall be kept as any the best records.

"Your Lordships'

HUGH BROUGHTON."

REVIEW.

The Household of Faith. A Sermon preached at Rome for the benefit of the Vaudois. By the Rev. Lewis Way.

THE present is a season of unexampled events in the Church and in the world; and the signs of the times afford to the Christian observer abundant matter for wonder, love, and praise. The exertions made and making for the glory of God and the good of man by the various religious societies, which have, through Divine Providence, been instituted in our day, whether these exertions be considered collectively or individually, are indeed most gratifying to that mind which has received a direction from above,—to that heart which has been opened to admit the sympathies and the mercies so eminently resident in Christ Jesus, the

divine and compassionate High-priest of our profession. There is, however, some degree of danger in taking an excursive view of the wide field, which Christian faith and love lay open before us, lest the wisdom, truth, and mercy of God, manifested in his dealings towards those, who have long been his Church and people, should be partially forgotten and unobserved. Every thing, therefore, which tends to attract a suitable share of attention to the Divine veracity with respect to the fulfilment of the promise concerning the Church, "the gates of hell shall not prevail against it;" every exhibition of the unconquerable energy of faith and of stedfast adherence to the truth, amidst the furious opposition and fiery persecution of an ungodly world; and every delineation of the distinguishing features and heavenly conversation of genuine believers, is, and must be, conducive to the instruction of those who possess like precious faith, and to the advancement of His praise who doeth all things well.

The present publication is calculated to answer these important ends. It is entitled "The Household of Faith;" and it well describes the purifying nature and practical effect of that dependance of the soul upon Christ, without which every one, be his name, profession, attainments, or privileges what they may, is an alien from the family of God; and then establishes the right of the Vaudois to be considered partakers of this blessed principle, and, as such, fit objects of the distinctive and special compassion of all, who from love to Christ are ready to administer to the wants of his needy, oppressed, and afflicted disciples. The text is well chosen for the occasion. It is Gal. vi, 9, 10. After some preliminary observations, designed to vindicate what is well denominated, "the fundamental tenet of justification by faith alone," from the charge of inducing "a speculative religion and an inactive life;" the preacher, with his characteristic energy, proceeds

to state the universality and the discrimination of Christian benevolence springing from cordial and genuine belief in Jesus. The case of St. Paul is judiciously adduced to instance that enlargement of heart, which the proper reception of the Gospel occasions; and the love that influenced the great apostle of the Gentiles is eloquently described as a principle, which, having God for its centre, hath no limit but his creation,—participates in its groanings for deliverance, and sympathizes with the sufferings of a fallen world." But there is a speciality in this heavenly principle. God himself exercises common and particular mercy. Our author says upon this point, "His mercy is over *all* his works; but he keeps *the believer* as the apple of his eye. He causes the sun to shine and the rain to fall upon the evil and on the good; but on them that fear his name, and on them alone, the Sun of Righteousness arises, and the dews of grace descend." The duty of the Christian to imitate God in the exercise of peculiar benevolence to the household of faith is next stated; and the exemplification of the injunction to patient continuance in well doing, in the case of the Vaudois, is then briefly mentioned.

The body of the discourse, which is exceedingly instructive and interesting, is divided under the following arrangement;—the antiquity of the Church of the Vaudois; the purity of its doctrines and discipline; its persecutions; and its present state and necessities.

Under the first of these divisions the inhabitants of the valleys of Piedmont are supposed to have received the Gospel from St. Paul himself. Our author does not, however, insist much upon this point; and indeed, after all, a bare probability is the most that can be deduced from the data on which we have to argue. But the existence of a pure and evangelical church in these valleys, before the introduction of Papal corruptions into the Christian world, is established, in this discourse,

upon solid and satisfactory evidence. The testimonies of Beza, Sleiden, Drelincourt, Basnage, Jurieu, and other Protestant writers, are mentioned as uniting to prove, that "the Vaudois have, from time immemorial, preserved the integrity of their primitive faith, without any admixture of human tradition; and that notwithstanding the rage of the world, their asylum in the valleys of Piedmont has been continually preserved to them by Providence." The involuntary witness of their persecutors is likewise cited in confirmation of this interesting point; and the quotations from the monk Belvidere, from Rosenco, and from Cassini are apt and satisfactory. To these might have been added, Evervinus and Egbert, who lived in the twelfth century, and wrote against these primitive disciples, distinguished at that time by the name Cathcori. Milner clearly traces their existence in the ninth century; and writing of Claudius, Archbishop of Turin, he says, "The labours of Claudius were not in vain. In his own diocese, at least, he checked the growing evil; and Romish writers have owned, that the valleys of Piedmont which belonged to his bishoprick, preserved his opinions in the ninth and tenth centuries. Whence it is probable that the Churches of the Waldenses were either derived, or, at least, *received much increase and confirmation* from his labors." Milner's Hist. vol. iii. p. 208.

What is contained in this sermon, under the second head, relative to the purity of the doctrine and discipline in the Piedmontese Churches is too valuable to be abridged; and it is indeed worthy the attentive perusal of every one, who desires to see the simplicity and godly sincerity of primitive confessions and administrations.

Upon the third point we are informed, that the Vaudois have had their full share in the calamities that have been brought on the Christian Church by the men of this world. It appears that these Churches have

endured eleven distinct persecutions, in which every torment that malice could invent, or power inflict, has been employed to shake their constancy, and to withdraw them from that blessed faith once delivered to the saints. And their afflictions are not yet ended.

For, lastly, our author, having noticed the opinion of some commentators of considerable repute, that the Vaudois, comprehending the Waldenses and the Albigenses, form the two Apocalyptic witnesses, states their condition at the present day to be one of the deepest poverty, so as to prevent the possibility of provision for their ministers, and in some cases for the religious education of their children.

To the Sermon an Appendix of no ordinary interest is added. It is divided into two parts, the first of which contains thirteen sections, arranged under the following titles: Introduction—The Inquisition—Rules adopted by the Inquisitors in their persecutions against the Vaudois—Early Persecutions of the Vaudois—Fifth, Sixth, Seventh, Eighth Persecutions of the Vaudois—Vaudois of the Marquisate of Saluces—State of the Vaudois under Charles Emmanuel, from 1580 to the Edict of 1602—Ninth Persecution—Establishment of the Propaganda, &c.

—Tenth Persecution—Eleventh Persecution. The second part of the Appendix comprises a notice respecting the Vaudois, from the beginning of the eighteenth century to the present time. The Appendix altogether forms a compendious history of the past and present sufferings of this long persecuted, but always faithful Church of God; a history which cannot be read without the most intense sympathy for these descendants of a notable race of humble followers and patient martyrs of the Lamb.

In short, we rejoice that our valued coadjutor in the cause of another oppressed and persecuted people, while going forth expressly to preach Jesus in the Synagogues of *His* brethren according to the flesh, should have had an opportunity of showing that the warmest friends of that cause do feel desirous to promote every benevolent attempt to make known the Saviour's name, and to follow the Saviour's example. We desire to exhibit the spirit of *universal* love which this sermon breathes, and therefore, although not immediately connected with the object of our publication, we take this notice of it in our pages, and cordially recommend it to the perusal of our readers.

PROCEEDINGS OF THE LONDON SOCIETY.

BEDFORD ASSOCIATION.

THE Third Anniversary of this Association was held on Friday, the 3d of August, in the Shire Hall, Bedford, and was numerously and respectably attended.

The Chair was taken (in the absence of Sir Robert H. Inglis, President,) by the Rev. Mr. Webster, Rector of Mappersham, who opened the business of the day in an appropriate speech. The Report was read by the Rev. T. S. Grimshawe, Rector of Burton-Latimer, and Secretary of the Association.

Resolutions were then moved and

seconded by the Rev. Messrs. Beachcroft, Treschow, J. H. Stewart, Wm. A. Evanson, — Hayne, Vicar of Henlow, and T. S. Grimshawe.

We would gladly, if our limits permitted, present our readers with a summary view of *all* the animating speeches made on this interesting occasion, but we must confine ourselves to a few.

The Rev. J. H. Stewart, Minister of Percy Chapel, London. I have been requested by the Committee to join their deputation to this town, and though a stranger to Bedford and its inhabitants, I felt that as a friend to Judah and Israel I should

be at home *here*, as in every part of England, yea, in every part of the Christian world. I have commenced this day by uniting with my Christian brethren in supplicating the blessing of the Spirit upon our work, and that this Meeting may be productive of good to our own souls, as well as to the cause for which we have assembled. As I am aware, that information may be most wanted in this place, I shall suppose the following questions, and endeavour to give them a satisfactory answer. First, perhaps, I may be asked, "*What is the object of your Society?*" To which I answer, "It is to bring the Jews to acknowledge that Jesus Christ is the Messiah of God;" and it is *not*, as some suppose, to put forward any "enthusiastic or fanciful views of Scripture." With the one has every Jew and Christian equally to do. It is the command to Christians to "preach Christ crucified;" and it is the duty of the Jews to "look unto him whom their fathers pierced and mourn." It is the Christian's privilege to bring this unbelieving brother to the wounded Immanuel, and his highest joy to hear him exclaim with convinced and repenting Thomas, "My Lord and my God." Secondly, I may be asked, "*What then are your means?*" They are, first of all, *Prayer*,—humble, earnest, and persevering prayer for the outpouring of the Spirit upon Jew and Gentile; upon ourselves as instruments, and upon the world as the objects of Christian exertion. Thankful indeed is our Society for the pecuniary contributions of its friends. But these are not our only treasure. We know that "not by might nor by power, but by my Spirit, saith the Lord of hosts." We come, therefore, to the Living Fountain of all good, we unite in beseeching the "Spirit from on high." And in this we ask the aid of all our Associations, that as one family who love Jerusalem, they would join us, as at that time in bringing her cause in remembrance before God. Our next means are "*the education of the*

Jewish children in Christian principles." And in this we but imitate the example of Him who took the infant Jews in his arms and blessed them, and said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Would that every Jewish infant were in the prayers of this Association, that they might grow up as the promised seed in the wilderness, and become the best fruits of the stock of Judah, and inherit the heavenly Canaan, when their fathers shall have gone down to the grave! Again, "We send Missionaries to the Jews throughout the world," and of these, there is now a converted Jew in that land where Christ offered up his prayer, "Father, forgive them, for they know not what they do." And there, too, does this Missionary pray, "that God would in mercy look upon the darkness of his countrymen, and pour into their souls the rich flood of light and life in the knowledge of Jesus Christ."

If I be further asked, "*What then is your success?*" My answer is, "What have we to do with success?" If in our respective parishes, it were enquired of us, "How many squires, or farmers, or labourers, have you converted by your ministry?" and if conscience should be compelled to reply, "Alas! perhaps not one;" would it be then our duty to abandon our flocks and leave them to the beasts of the desert? Oh, no! The plain path for us is obedience. Events are not ours, but God's. Narrow indeed is this view of the subject. Yet even here some brightening vistas open to refresh the eye of expectation. He who hath said, "Can a woman forget her sucking child? Yea, she may forget, but I will never forget thee—" *He* hath not forgotten Israel in the day of his calamity. He has given success to the efforts of this Society. Perhaps none other has been more abundantly rewarded with success. Look but to this one fact—the attention of the Christian world is now singu-

larly awakened to the state of God's ancient people, and where (some years ago) perhaps *one* prayer, or *one* portion of the Scripture which refers to Judah and Israel, came up in remembrance to the throne of Heaven, there are now thousands and tens of thousands, engaged in those holy aspirations. And as the good "Leighton" said, "*When the morning is about to dawn, the Lord will awaken his children,*"—so he has put now, a cry into their hearts, and it re-echoes throughout Christendom. Have we no proofs of our success in the education of above 300 children, and the sincere conversion of many adults, and the employment of twelve missionaries, of whom six are converted Israelites. Success does not even seem delayed, though if it were delayed, still is it not the less certain when the Lord's "appointed time" is come.

Should "*the present prospects of our Society*" be enquired into, it is prompt to reply, "They are" delightful and animating, beyond conception! They raise and expand the soul of every believer! What a vast number of friends to Israel, has this cause now gathered as in one!—Not a part of the Protestant church without its *Jews' Association*! The ladies of Boston, in America, have established one for sending a Missionary to Jerusalem. Berlin has *six* lately sprung up from the Royal Parent stock. In Paris, where, five years ago, not one religious Society had existence, there are now various Bible and Missionary Institutions; and the first object of the latter, is a mission to Palestine. All nations seem desirous of sharing the glory of this work with Britain. Equally encouraging is the aspect of the Jewish people. In Poland, such was their anxiety to hear our Missionaries, that the interference of the Police was necessary to preserve order in their approach—they literally "besieged the lodgings" of these messengers of truth, in eagerness for Testaments and Tracts. The accounts too from Breslau, in Mr.

Smith's last letter, (see *Jewish Expositor* for August,) prove what a desire is stirred up there, for religious books, tracts, and conversation. He witnessed amongst the Jewish students in the schools, more anxious enquiry, and more practical information, upon the great truths of religion, than in many professedly Christian establishments. There is something good also going on in France. A letter lately received from an Englishman of rank in Paris, relates the baptism of a Jew in that city, whose conversion to Christianity had brought upon him an accumulation of trials, not the least of which was the desertion of his wife. On hearing of his apostasy, she wrote him a letter, and having signed her name, drew a mark across the signature and prefixed the semblance of a dagger, thereby to intimate, that "his name which she had long borne, had now become a reproach; that she was now dead to him, and he to her." Yet all his earthly comforts, as well as all his religious prejudices, he cheerfully laid down at the foot of the cross.—Every where, in short, do we behold the "early ripe fruits" of the vintage. The prevalent opinion too, amongst the Jews, is, "the speedy advent of their Messiah," and the wealthy amongst them, are flocking to Palestine, there to lay their bones in the dust, that they may be in readiness to rise, and to receive him at his coming. The poorer classes, who cannot undertake this toilsome journey, purchase some of the hallowed soil of that land, and with it form a pillow, upon which they rest their heads in life, and when they die, its contents are scattered over their remains. Who would not wish them a softer and a better pillow, even that upon which "the beloved disciple" lay, when he reclined on the bosom of Jesus, and drank in the spirit of life from his gracious lips. It is not however to your excited feelings we look: we earnestly direct Christian enquiry to the Sacred Volume, therein behold what consolations we derive from the Jews; and

how much we owe them for those prayers, which from age to age, were offered up by their forefathers for us (whilst we were brutalized in superstition, and worshipping in woods and caves,) "*That the ways of God might be known upon earth, and his saving health amongst all nations.*"

Let not then either ignorance or prejudice mar this happy work:--none ever joined in it but found that God was faithful to his promises, and that all should prosper who love Jerusalem.

The motion which I propose, pledges you to "thankfulness to God, and increasing exertion." Let it not be passed over as words of form, or forgotten in the cares and pleasures of after-life, but let energy and activity accompany profession, and thus secure the prosperity of that cause, *which all must love, who love the Bible.*

The Rev. Wm. A. Evanson, (late Secretary to the Irish Auxiliary Society,) on proposing a resolution of thanks to the Committee and officers of the past year, and the appointment of their successors, said:

"The kind and cordial expressions under which I have been introduced to the notice of this meeting by the Rev. Secretary of the Bedford Association, have filled me with some degree of embarrassment, as I fear that expectations have been thus excited, to the fulfilment of which I am conscious of my inability. It has long been my pride and my pleasure to labour in this cause in Ireland, in whose generous soil, I rejoice to say, it has deeply and firmly taken root. No tempest of opposition, no chilling blasts of apathy or scorn, no withering blight of calumny have checked its reviving verdure. All there is green and lovely and luxuriant. It is indeed a plant of vigorous growth, and its fruits have already liberally repaid the culture. Such have I left it; and such I feel assured, under the divine protection, it will continue, watered with the dews of heaven, and flourishing as the cedars of Lebanon." I have often, Sir, been

struck with this phenomenon in the religious world, that the claims of *the Jews*, our greatest benefactors in religion, have been the latest to be listened to, and when forced at length on the unwilling ear, have been so coldly and so carelessly investigated, so faintly and partially admitted to be just, have so slightly penetrated the understandings of the enlightened, so feebly affected the hearts of the humane. Anomalies there are in the course and conduct of Christian benevolence. Its fountain is not always unsullied, nor its streams guided with discretion. I have almost ceased to wonder at the aberrations of that charity, which overleaps the circle of domestic or national duty, and traverses the globe in search of novelties, to satiate an ever-craving and heated imagination; which enlists its myriads in the glorious crusade against the idolatries of the Southern ocean, and stretches the ægis of British protection over the slaves of Brahminical or Buddhist superstition, and cheers the inhospitable shores of Greenland or Kautschkatka with the brightness of revelation. Alas! too often forgetting, that within the limits of this sea-girt island, or in the adjoining "bright gem of the ocean," lies many a wide moral waste. Many an unhappy victim of debasing ignorance groans, unheard in the bustle and "note of preparation," and tresspasser of exterminating warfare against the paganism of foreign lands. Let me not however be misconceived! I mean not in the faintest degree, to pour discredit upon the generous and Scriptural heroism of missionary zeal. In its pure and brilliant emanations, I trace the spirit of Apostles and martyrs. Hallowed be the memories of *Schwartz*, and *Martyn*, and *Krantz*, and *Brainerd*, of *Ward*, and of *Johnson*. And do thou, "Captain of thine enlisted host," soon fill up those chasms, which relentless death has made in the ranks of thy faithful warriors! But I cannot cease to regret, that in this prying, speculative, and benevolent age, the phi-

losopher, the antiquarian, the political economist, the expounder of prophecy, and the preacher of the "Everlasting Gospel," should all, as with one consent, so long have forgotten the very existence of such a people as *the Jews*,—a people unchanged in the lapse of centuries, floating upon the wide expanse of society, yet pure and unmingled as "oil upon the waters." A people, whose numbers, whose antiquity, whose peculiar features, and miraculous preservation and unrivalled glories, in the ages past, exhibit such problems in the history of man, as baffle the ingenuity of philosophic research, and put to silence the senseless clamours of infidelity. That such a people should, until of late, have scarcely entered into the calculations of British philanthropy, is one of those surpassing wonders, which almost sets explanation at defiance, and is incapable of pardon or of palliation. It was time that this reproach should be "rolled away" from this favoured country; that she should assume her proper and dignified attitude, as the dispenser of light and life to Israel, "the beloved of God."—And I regard as the brightest era in her history, that an Institution has grown up, under her fostering care, which has at length brought the cause of Judah before the great tribunal of public opinion: which has engaged advocates in every part of the Christian world, and pleads with an energy, and authenticates its claims with an holy vehemence, that cannot but secure a triumphant verdict.

We demand, Sir, justice for the Jew. You have wronged, cruelly wronged him. You have robbed and spoiled him. His blood is upon your garments. His wealth has filled your coffers. He fled to your land of liberty, but the curse of his nation pursued him, and too promptly did you lend yourselves to be the instruments of a chastising God. He brought you *The Bible*. You grasped at the inestimable treasure. He asked but for his share in that pre-

cious volume. You flung him back all its maledictions. Its blessings you monopolized to yourselves. We now demand retribution; and we warn you against a fatal perseverance in this spiritual rapine. It is a fearful thing to be the executioners of vengeance, that "strange work" of God. Think upon Egypt and Babylon, and Tyre and Imperial Rome!—"How are the mighty fallen!" Think on the desolations of modern Europe; on the wars, the famines, and the pestilences; the scenes of bloodshed and of horror, with which even England's annals have for centuries been polluted. "I will surely visit them that afflict thee, saith the Lord." "He that toucheth you, toucheth the apple of mine eye."

We supplicate mercy for the Jew. Be grateful, and remember your benefactor in the hour of his distress and misery. Dreary indeed and desolate is his spiritual condition. He lives "without God, and without hope in the world." Christian parents! think on the children of this people; early nurtured, but in ignorance or debasing superstition; trained to the horrid purposes of "laying in wait as for prey, and increasing the transgressors amongst men," like noxious weeds springing up in rank luxuriance, and diffusing death within the circuit of their baleful influence.

And these are the descendants of your best benefactors; of men who were once "the salt of the earth, and the lights of the world." To whom we owe that Volume, whence piety derives its aspiring sentiments, and the eloquence of prayer its appropriate language; where patriarchs and legislators, judges and kings, and prophets, saints, martyrs, and apostles, stand forth in bright and glowing relief, and teach by example, what the grace of God can effect upon the soul of man. To this, as to "the fountain of living waters," we bring our children at once, to excite and satiate the thirst for life eternal. To this we form their tender minds, and imbue their young hearts with its

tincture and its fragrance. Here, as in a mirror, do we behold the beauty of holiness, and "are changed from glory to glory, even as by the Spirit of the Lord." Be grateful for the Bible, and show mercy to those by whom it has been penned, and preserved, and transmitted in its purity to you.

Consult too for the best interests of the British empire, which owes as its subjects, thousands of this scattered race, and raise them to their proper elevation in the scale of morals and religion. To them is the Gospel as necessary as to the worshippers of Juggernaut. To them it will prove as effective as to the idolaters of Otaheite. Bring them at least within its gladdening sound. Proscribe them not by a selfish exclusion from the noblest rights of man. Feel for them, as the illustrious "Burke" did for the American colonists, "I cannot bring in a bill of indictment against three millions of my fellow-subjects."

As Christians, would you promote the glory of God and extend the kingdom of Christ? Evangelize the Jews! They shall become "the seed of God" upon the earth. In them seek your missionaries, whose "word" shall be indeed "with power," who shall realize another Pentecost, under whom, "nations shall be born in a day." They shall be named the priests of the Lord." "Men shall call them the ministers of our God." Them shall He send to the isles afar off, "and to the nations that have not heard of his fame, and they shall declare His glory to the Gentiles." And then shall their "recovery," their "fulness," their "grafting in" again, stand forth to the whole intelligent creation, in magnificent contrast with their "fall," their "diminution," their "cutting off," their ruin and dispersion; and then indeed shall be made "known to principalities and powers in heavenly places, through the church the manifold wisdom of God."

Seek you for stimulants to duty? Regard them in the altered feelings of the Christian world! Returning life

and sensibility pervade the mighty mass, so long in the slumber of death. One universal movement of commiseration for Israel's wrongs, indicates that "the Spirit is poured from on high." Every where is the look of scornful contempt exchanged for the smile and cordiality of Christian courtesy. The welfare of Judah is the theme of discussion in the cabinets, and cherished by the munificent zeal of the high potentates of Europe. *Russia*, that gigantic empire, whose immeasurable territory touches every point of dispersion of this "meted out and trodden down" people. *Prussia*, whose commerce vests almost exclusively in the millions of her Jewish subjects, have become at length, alive to their importance; and missions, schools, and settlements for converts are patronised and founded with a princely liberality. *Denmark* glows with a kindred flame; and *Belgium* exhibits her parental care for the Jewish youth. A royal edict has been issued, as from a second Jehoshaphat, commanding them "to teach in Judah, and to take the law of the Lord with them." All *Germany* is awakened to this work of mercy. *America* invites the sufferers to tranquillity and freedom in her sequestered woods. *Scotland* arrests them in their wanderings over the boundless steppes of Tartary. And *Ireland* too! ever, in her own necessities, affectionately mindful of another's woes,—*Ireland* has not forgotten the *Jew*! To her the curse of Israel's persecutors attaches not! Her green and fertile shores have never been visited by the "tribes of the wandering feet and weary breast." But she needed not that the "Lazarus" should be "laid at her gates." You sketched a picture of his sufferings and she melted into compassion, and reproached herself for past indifference; and, burdened with her own weight of intestine strife and discord, she still remembered the *Jew*; whom "having not seen she loved" for the fathers' sakes. In the Bible only has she known him, and there she reads of him not as "the outcast," but the

beloved; not as the enemy, but as the friend of God; not as the last, but as the first amongst the nations. And "the abundance of her joy, and her deep poverty hath abounded to the riches of her liberality."

"Ask you then for signs of the times? When hath the history of Providence exhibited the church of God in such an attitude as at present?" Myriads of supplicants now "pray for the peace of Jerusalem, and their cry has entered into the ears of the Lord God of Sabaoth." They "ask of the Lord rain in the time of the latter rain; and lo! already fall thick drops of that rich and life-giving shower, which shall cause "Israel to blossom and bud, and to fill the world with fruit." For behold *the present aspect of the Jews*. They more than meet the affectionate zeal of Christians for their spiritual welfare; they receive your missionaries as messengers of glad tidings. They search your Scriptures as the words of eternal life, wherein Paul again "speaketh in the Hebrew tongue." They shake off the fetters of rabbinism; they awake from the dreams of false philosophy; they abjure the puerilities of the Talmud. In the face of poverty, and desertion, and death, they embrace the Gospel of salvation, and entrust their children to the teachers of its heavenly truths. Their scribes and learned doctors are compelled, inch by inch, to fight for that vantage ground of superstition, from whence they had so long tyrannized over the consciences of their benighted disciples. They are pursued into the very citadel, and many have become captive to "the sword of the Spirit, which is the word of God."

Ask you again, "*What has this Society effected? Much every way!*" It has removed "the veil" from the "heart" of the Christian. It has altered the character of the expectation of the Jew. Without political interference, it has done that which Lord Clarendon declared to be "*the duty of every Christian government,*" namely, "*to demand from their Jewish sub-*

jects, the reasons why they reject Christianity." It has accomplished within *thirteen years* of a struggle for existence; whilst "without were fightings, and within were fears;" what *eighteen centuries* of apathy had left unattempted, or spurned as the reveries of fanaticism. It has preached the pure Gospel to the original messengers, and authors, and objects of that Gospel. It has broken up the waste and scattered the seed, and shows you already the waving verdure, and the "fields white to the harvest." Its expenditure has been the outfit of a vast undertaking, and its engines and agents are rapidly effecting that mighty revolution, whose results shall be "Glory to God in the highest."

Do you meet us with the doubts and apprehensions of that timid policy which fears to put forth the hand to this "ark of God," and whispers in our ear the charge of a *presumptuous interference with the work of the Lord?* Away with such vain alarms! What! do my senses deceive me: Do I read the Scripture rightly, or must I reverse the benediction of heaven? "Blessed be he that blesseth thee!" Would that at least consistency of principle had influenced the conduct of Christians; that they had alike refrained from *crushing*, as they shrink from the visionary danger of *cherishing* this "heartless dove!" We freely grant you that the salvation of Judah is the work of the Omnipotent, and upon the certainty of its accomplishment we ground our solemn appeal, "Be ye fellow-workers with God." Oppose him not; for opposition is folly,—madness! Withdraw not in cold neutrality! Neutrality is inadmissible, is fatal! "The nation and the kingdom that will not serve thee shall perish." Too promptly, too fearlessly have you lent yourselves to be "the rod of his anger, and the staff of his indignation." Choose you now "the better part," and be the willing almoners of "grace, mercy, and peace, from God the Father, and our Lord Jesus Christ."

But there are difficulties and discouragements, "there is a lion in the path." Oh! let me not hear such a response from a British audience, to the signal of this holy warfare! Nothing is impossible to courage and activity: To the timid and the indolent all things are impossible, because they seem so. Approach these terrific spectres; they are but the vapoury reflections of your own dis-tempered fancy; grapple with them, they melt into "thin air." Those mountains in the horizon, which close in the imaginary bay, imper-vious to the panic-stricken voyager, are but the clouds of your creative imagination. The ice is dissolved, the sea is open, the breeze is fresh and fair, and the current sets smoothly and steadily to the long-sought object of adventurous and noble daring. Oh! turn not back at such a crisis! Damp not those generous spirits which glow with a bright and joyous hope! Or if your heart fails, yield up the helm to hands of energy and resolution. The glorious circumnavigation of charity shall then be completed, and command the gratitude and the admiration of the world!

The Rev. T. S. Grimshaw. I have never attended a Meeting of this Association with greater, or more cordial satisfaction than at this day, and I hope that its effects will be long and deeply felt in Bedford. The cause of Israel was first introduced to notice in this town in the year 1811, and through many dispiriting and anxious trials, it has at length arrived at this station of eminence and security. I felt a glow of honest pleasure, at hearing the manly and open statement of the vicar of Henlow, and I doubt not, that wherever the united standard of the Bible, and the missionary, and the Jews' Society be unfurled, it will gather round it all who love the glory of God, and will be found identified with the salvation of the world. It is truly in the Bible alone that we should estimate the Jewish cause, and thence ascertain its surpassing obligations on our consciences and on our duty.

The dispersion of the Jews has been one of the greatest proofs of the divine original of the Bible, and so shall their conversion and restoration be the noblest monument to the faithfulness and mercy and redeeming love of God. The celebrated Lord Rochester had lived a long while in infidelity, but there was one argument in favor of Christianity, which he declared he never could set aside, namely, the existing state and circumstances of the Jews. I rejoice that the time has at length arrived, when Israel is admitted to participate in the benevolence of Christians. Why has he been so long excluded, "as though his heart alone was incapable of being subdued by that Word which is as the fire, or as the hammer that breaketh the rock in pieces." Why will Christians even yet argue with such inconsistency, as at one time to maintain that "conversion is the work of man," but that it is useless to attempt the bigotted and hardened Jew; and yet again allow, that conversion is the work of God, and therefore to God alone will we leave the conversion of the Jew. It is time to lay aside such puerility of reasoning; and I trust after what has passed this day, we shall go on our work with increasing zeal and holy joy. It would be highly desirable, that each clergyman establish in his parish church, a stated lecture on the subject of the Jews. I know none which will more stir up our hearts, and increase our dependence on the faithfulness of God. We argue that the cause of our Parent Society is good, for it has now existed above 13 years, and it prospers under the divine blessing, and already reaps the fruits of its faith and patience. England has had the high honour of setting an example in this work to all the world, and I feel satisfied that she will inherit the blessing pronounced on all who love Jerusalem, "They shall prosper that love thee."

It was then proposed that the Chairman do leave the chair, and the Meeting adjourned.

FORMATION OF AN ASSOCIATION
AT GUERNSEY.

THE formation of an Association at Guernsey, in aid of our Society, has been announced to us in the following pleasing letter from the Rev. E. Bickersteth to one of our Secretaries.

*Church Missionary House, London,
Aug. 15, 1823.*

My dear Friend,

I AM happy to inform you that I had the pleasure of assisting to form an Auxiliary Society in behalf of the Jews, at Guernsey, on Tuesday last, the 12th inst. There was a highly respectable company present, and Sir James Saumarez, Bart. was in the Chair. The meeting was held in Rosetti's Rooms, and was addressed by the Rev. T. Brock, myself, the Rev. R. Phillips, Vicar of Yeovil, the Rev. W. Terrott, the Rev. E. Mourant, and others.

The officers of the Association are as under :

Patron—Sir J. Saumarez, Bart. K.G.
Treasurer—George Dobree, Esq.
Secretary—Rev. Peter Mingay.

Including former as well as fresh Subscribers, and the Collection at the door, about £70. was raised. They wish for ten Expositors in future. I do trust, that as Guernsey has long laboured liberally and zealously for the Gentiles, she will now also take her full share in seeking the spiritual welfare of Israel.

The meeting took place at the close of a very refreshing visit on the part of the Church Missionary, and it much heightened my joy, to be permitted to help forward a cause so blessing and blessed as that of the Jews' Society.

I am,

Ever affectionately your's,

E. BICKERSTETH.

To the Rev. C. Hawtrey.

ACCOUNT OF THE CONVERSION
AND BAPTISM OF A JEW AT
PARIS,

IN AN EXTRACT OF A LETTER FROM
MAJOR MACKWORTH.

45, *Great Ormond Street, London,
May 29, 1823.*

My dear Sir,

HAVING returned from Paris this morning, I have much pleasure in answering the note you sent me previous to my departure from town, by a short account of my proceedings, in compliance with the wishes expressed therein. On Saturday, the 24th, I called on Monsieur R—, and was fortunate enough to find him at home. I immediately entered on the subject relative to your Society, concerning which you requested me to make enquiries of him. M. R— at first thought the formation of a Committee in connexion with your Society an almost impracticable undertaking, but on further consideration he concluded by promising to conduct me to the houses of several different persons, who were more or less interested in the welfare of the people of Israel, whose opinions we might thus personally collect and ascertain.

The next morning (Sunday) we met by appointment at the church called the Oratoire, and there attended an exposition of parts of the Old and New Testament, by the Rev. Monsieur Monod, Secretary to the Paris Bible Society, which he delivers every Sunday to about a hundred Protestant children, most of whom were then present, and some of whom he catechized. It was a pleasing, an interesting, and I believe a novel sight at Paris; and that which rendered it peculiarly valuable was, that the Gospel was most faithfully and entirely preached. At the conclusion of the service, Monsieur R— and I proceeded to the house of M. Le Comte de Gregoire, formerly Bishop of Blois, a Jansenist by persuasion, and the author of some celebrated works, among which are some on the amelioration of the lot of the

Jews. We conversed with the hishop nearly an hour, and he furnished us with the names of a few persons of his acquaintance interested in the cause, and presented me, on taking leave, with a copy of a work of his own on the Jews.

From the hishop's we proceeded to call on M. Drach, a Jew lately converted to Christianity by the Catholics, but found he had quitted his own house, and taken up his abode at the Sorbonne. We then visited M. Emanuel Deutz, Grand Rabbini of the Central Consistory of the Jews in France. He is a little mau, of a quick and intelligent, but bitter, expression of countenance, learned, speaking several languages, somewhat liberal in a philosophical sense, but decidedly hostile to the operations of your Society. He admits, however, that there is a spirit of enquiry among the Jews in general. I asked him whether it did not strike him as singular, the difference in the conduct of Christians in modern days towards his nation, from that which they had invariably pursued for the last 1700 years? He shrugged up his shoulders, and said, that whatsoever we might think, the Israelites were still sadly persented in Germany, and that even in London no Jew was permitted to open a shop in the city. He also said that the Polish Jews were a set of the most ignorant miserable creatures imaginable; from which, as we made no allusion to them, I should be rather tempted to think that he has received intelligence of the many conversions effected among his brethren in that country, and therefore seeks to depreciate their character. Being asked whether he thought it would be practicable to form an Association among the Jews themselves, to enlighten them, and improve their moral condition? he replied coldly, that it would doubtless be a good thing.

In the evening I attended a Sunday evening's lecture at the house of M. Le Chevalier de Dounous, a member of the Chamber of Deputies, to whom

I had been presented in the morning. After the lecture was concluded, I opened to the gentlemen present the object which the Society had in view. Some of them took it up warmly, and several of them gave in their names with the intention of meeting on Saturday evening next, at the house of Mr. Wilder, to take the matter into consideration. They have promised to communicate to you, through M. R——, the result of their deliberations.

Early on Monday morning I again set out with M. R—— to call on M. De Silvy, an ancient magistrate and a Jansenist. He appeared to be a sincerely pious man, but strongly prejudiced against Protestants, and averse from being connected with them in any undertaking whatever. On placing the matter, however, in a simple light, as merely a Christian work, unconnected with any peculiar persuasion, and as having in view mainly the object of convincing the Jews that Jesus is the Messiah they seek, and have so long sought in vain, he promised to consider it at leisure, and to consult his friends upon it. Much, perhaps, can hardly be expected from this gentleman's co-operation. He presented me with copies of three of his own works on the general conversion of Israel, and on the personal advent of Elias.

We proceeded from M. De Silvy's house to the Sorbonne, and were fortunate in finding M. Drach at home. His history is singular and deeply interesting. He is a young man of about thirty-five, pleasing in his person and manners, and had acquired much reputation among his countrymen as a promising Rabbini, already considerably advanced in rabbinical learning. After experiencing many and repeated difficulties during a courtship of four years' duration, he succeeded in obtaining the hand of Sarah, the daughter of M. Dentz, the Chief Rabbini of France, whom I had visited, as mentioned above. M. Drach lived in perfect harmony with his wife during ten years, had

a family of a son and two daughters, and he spoke to me with tears in his eyes of her gentleness and sweetness of affection towards him during all that period. Having for some time made the Christian doctrine his study, he made, about this time, an open confession of his belief in Jesus, the Messiah, and was baptized by the Archbishop of Paris with great pomp and eclat. He casually mentioned that much of his conviction of the truths of Christianity arose from some conversations with Mr. Wilder. His late brethreu, highly enraged at his conversion, and above all at his public profession of it, determined on taking a bitter vengeance. They first spread a report of his having pretended to be converted on account of a sum of 80,000 francs, which he had received from the French Government. They then menaced his life; and being in constant fear of assassination in his own house, he took refuge with one of his friends. A few days afterwards the Jews profited by his absence to convey away secretly his wife and children, nor can he obtain any information as to what part of the world they have been conveyed to. Previous to her departure, his wife, either voluntarily or by constraint, sent him a letter, in which was a drawing of a dagger, with Sarah under it (her individual name), and the place where her married name should have followed scribbled over, as having renounced it; and she stated in the letter, as her reason for so doing, that it was become a name of reproach and deep disgrace to the whole house of Israel.

Mr. Drach assured me of his earnest wish to imitate the conduct of the great Apostle Paul; like him to lay his rabbinism at the foot of the cross of his blessed Redeemer, and like him to become a preacher of Jesus to his brethren, and to the world at large. He is now engaged, in the midst of his deep affliction, in a great biblical work for the benefit of his countrymen, and wishes to obtain from England a Dutch and an

English Bible, and the regular series of the publications of your Society, to aid him in his researches. He will readily correspond with you, my dear Sir; and sends by me the accompanying letter for you, with a view of opening the correspondence, should you deem it useful to enter into it. Mr. Drach's mind seems much softened and almost bowed down with affliction: he speaks, however, in an animated strain of the disinterested labours of your Society; and said he felt assured that the Church into whose communion he has entered, never could regard it as being in *him* an heretical act, to concur in endeavouring to bring his blind and wretched brethren to a knowledge of those invaluable truths, which, through the Divine blessing, had been brought home to his own mind.

We took an affecting leave of him, promising to remember each other fervently in our prayers; and I do pray most earnestly to the God of Israel, and call on you to do the same, that it would please Him to keep under his wing this penitent and returning sheep of his flock, and lead him, in his own good time, to the green meadows and still waters of Divine peace. A husband and a father can alone appreciate the sacrifice he has made in the cause of his God: and that gracious God will reward him, for his new-found Saviour's sake, if not in this world, assuredly in that to come. Mr. Drach returned my visit on Tuesday morning, to give me the letter to your Society, which he had promised the day before, and we had some interesting conversation. He developed to me more fully the nature of the work in which he is now engaged. It is to print a new Bible in separate columns, with the present Hebrew text according to the manuscripts of his own people; the Septuagint Version, and the genuine Hebrew Version restored by Mr. Drach according to the Septuagint, (which, he says, is the oldest Version in existence;) together with a Latin Version underneath. He

wishes to write to the British and Foreign Bible Society on this subject. After promising to correspond with me frequently, and accepting the last number of the Jewish Expositor, he entered on his present deep afflictions, and showed me a beautiful prayer to God under affliction, which he had transcribed for his own use, and which implored every mercy in the name and for the alone sake of his long-despised Saviour. Soon afterwards he left me—and may that Saviour grant the earnest and moving prayer which he continues to offer up. Before he left the room, I read to him most of what I have written to you concerning him, to which he gave his full assent; and I was glad to have his testimony to the accuracy of my statements. Believe me to be, my dear Sir,

Your's, &c.

DIGBY MACKWORTH.

To the Rev. C. Hawtrey.

EXTRACTS FROM THE JOURNAL
OF MR. WOLFF.

Cairo, March 24, 1823.

As we last evening, with God's assistance, safely returned to Cairo, from our excursion to Thebes, in Upper Egypt, I hasten to give you some account of what we have been doing during our pilgrimage towards those ancient ruins.

Feb. 6, 1823. We dined at Mr. Lee's, and entered, after this, the boat for going to Thebes.

Feb. 8, 1823. We passed a Coptic convent, opposite to the village Mamoun. This convent contains two chapels, one of them dedicated to St. George, (Mar Girgis,) the other to Abu Sefeu. The three priests who are in that convent were not at home when we called; we soon were surrounded by miserably-looking Arabs and one Copt; the latter was so ignorant, that he was not able to give us any substantial information about any thing whatever.

Feb. 9, 1823. We arrived at Beni Souef.

Feb. 10, 1823. We passed the Coptic convent Biba.

Feb. 13, 1823. We took a view of the Coptic church at Minia. The Copts have in their church a tabernacle, in which they preserve their Liturgy and the copy of the Gospel. That tabernacle is like the tabernacle, or ארון הקודש of the Jews, in which they preserve their Torah, תורה.

We called then on the Coptic bishop at Minia. His name is Toma, the son of Suliman. He has under him fifteen churches. He is a man eighty-four years of age, with a white beard. He read to us in Coptic and Arabic, and told us that he knew how to speak Coptic. We showed to him a copy of our Arabic Testament, Psalter, and Genesis, and asked him, whether he would accept of them. He replied, that they were not in want of books; and he shewed to us several Coptic and Arabic manuscripts, and a copy of the Arabic Bible, which he received from the Rev. Mr. Jowett. He was likewise in possession of a manuscript of the whole Bible in Arabic. We asked him whether he would not sell some of his manuscripts? He answered in the negative, and shewed to us, that it is written on the end of his manuscripts that the Copts are not allowed to sell their books for any price: their Patriarch's name was signed. That law seems neither to be unwise nor unjust; for as the Copts have scarcely any printed books, they would soon be deprived of them, if they were allowed to be sold. He informed us that there are fifty-two families of Copts residing at Minia.

We dined then with him. He made, before we began to eat, several signs of the cross. I asked loudly the blessing in Arabic. A Coptic priest entered the room; the bishop told us that he was his son in the Holy Spirit.

We desired him to write the Coptic alphabet and tell us the pronounciation of it.

It is a fact that the Copts circumcise their children on account of conforming to the custom of the Mussulmen, among whom they live.

Feb. 14, 1823. We had but little wind. We took a view of the village Sagid Musa. Girls went to the Nile to fill their troughs with water: this put me in mind of Gen. xxiv. 13—16, and Exod. ii. 16.

We passed, after this, the grottoes, in which the ancient hermits lived.

We entered the village called Beadia, near Radamondi. Beadia is entirely inhabited by Copts; no Mussulman is there. Brother King and myself went together to see this village, and it interested us very much to hear suddenly the noise of reading-boys. We went nearer, and found a cottage wherein twenty-five boys were sitting on the ground, and an old Copt in their midst with a stick in his hand. Every one of the boys had in his hand, either an Arabic or Coptic manuscript, or a plate of tin, upon which either Coptic or Arabic was written. They all read at once. I gave one piastre to one of the boys to obtain from him such a plate of tin upon which Coptic was written, which he gave to me at the request of the schoolmaster. I send it to Professor Lee.

Feb. 16, 1823. We arrived at Manfalut. Several Coptic priests came to our ship and purchased Arabic Testaments and Psalters. I read to them several chapters of the Arabic New Testament. They told us that their bishop was absent.

Monday, Feb. 17, 1823. We arrived at Siout, and delivered our letter from the Pacha, Mahomed Ali, to the Lieut.-Governor of Siout; for the actual Governor, Ahmed Basbi, (Pacha), was in the Upper Country. The Lieut.-Governor gave to us a passport for all the sheiks whom we may meet with on our way to Thebes. We called then on the Bishop Michael, Bishop of the Copts in this place. Although he seemed to have been just recovering from a heavy illness, he received us with kindness and civility. We made

to him a present of a copy of the Arabic Testament, of the Genesis, and the Psalter; and he sent Shemda, Kilita, and Mina, three Coptic priests, with us to our boat, in order that they may, according to our request, take some copies of the Arabic Testament and try to sell them among the people, and give us the money on our return from Thebes. They took fifty copies of the Arabic Testament.

Feb. 18, 1823. We stopped at Abutig. We were soon surrounded by Coptic Christians, who introduced us to their *Comus*, (Archdeacon), who lives in a house which is not so good or so nice as a stable, wherein the peasants in England have their cows and horses. We showed to him the copies of the Arabic Testament and Genesis, but that poor man took not the least interest in it, and told us that he was not in want of books. Other Copts bought Testaments and Tracts. A young Copt, by name Georgio, the son of David, of a very pleasant countenance, came to our boat, and bought an Arabic Gospel and a copy of the Genesis, for eight piastres—the very price which we asked; he did not try to bargain one moment. There are at Abutig 300 Coptic families, one archdeacon, and two priests.

Feb. 19, 1823. We passed a village called Sutfc. There are in this village ten Coptic families living in poverty and misery. One of them only, besides their priest, knows how to read and write. Their priest, Abd-Almalek, showed to us the church, and we gave to him, gratis, an Arabic Testament, an Arabic Psalter, and two Arabic Tracts. He seemed to have been very much gratified with it.

I had an opportunity to-day of preaching the Gospel of Christ to two Copts, in the presence of several Arabs. One of the Arabs listened a little while, and began to make, very seriously, the profession of his faith: "God is God, and Mahomed is the Prophet of God." The real Mussulman must abhor a doctrine

which tells us, "All they that take the sword shall perish by the sword."

Feb. 20, 1823. We met, to-day, a Copt on the road, who bought from us ten copies of the New Testament. This circumstance shows that there is a want of the word of God felt among the Christians in this country, for the people are so poor, that they would not spend their money to buy books if they had not a desire of reading them.

Feb. 21, 1823. We sold again, to Copts, two Testaments and one Genesis.

Feb. 22, 1823. We passed Subak: Negro soldiers had there pitched their tents in the plain.

We arrived in the noon at Akmin, where 300 families of Copts are residing. We took with us only two copies of the Arabic Testament and two copies of the Arabic Genesis.

When we entered the town we asked, in the first instance, for the bishop. We were told that he was at present at Georgia; but we were told that there was a comus (arch-deacon) in his place. After we had taken a view of the church, we gave notice to them of our having brought with us copies of the Gospel, and that we sold them for the *most reduced price possible*; for there were Christians in England and other parts of Europe, who have collected money and formed a Society, for the purpose of giving the word of God to all the nations of the earth.

The son of the comus (arch-deacon) was most fortunately there; he immediately gave notice to his father of our arrival. The old man came. We showed to him the letter of their Patriarch, and after he had ordered milk and bread to be brought for us, which we did eat in his company, and sitting down on the ground in the church-yard, he purchased a copy, as well of the New Testament, as the Genesis and Tracts, and recommended it to the other Copts. We had sold in a few moments all our copies, and were obliged to return to our boat to fetch others. We brought first twelve, and in short,

- VOL. VIII.

we sold that day, and the day following, when we were about to leave Akmin, we sold above 150 copies of Scriptures, and got several hundred piastres. Crowds of Christians endeavoured their utmost to receive from us the word of life. We disposed of copies of the word of God on the Sabbath-day; for it is a good thing to give on the Sabbath-day light to the blind; and guide the lame in spirit into the path of life.

Feb. 23, 1823. We arrived at Almaushia in the evening, where thirty Coptic families are residing. We called on the comus and entered his first room, where two asses saluted us with their voice; in the second room which we entered we met with a bullock; in the third room we met with the ladies. We sat down in the fourth room, which was not better than the first and second rooms. We disposed, however, of seven copies of the New Testament. Brother King read to us in Baxter's Saints' Rest.

Feb. 25, 1823. We saw a great many crocodiles.

Meditation.

I am now far from my parents, relatives, friends, and acquaintances; and in a land of different customs, different manner of thinking and speech; in a land where men are degraded in moral, religious, and civil constitution—and it is in the same land where my ancestors dwelt as strangers, four hundred years; where they served a hard king, a cruel lord, *who knew not Joseph*; that Joseph, whom the Lord sent before his brethren to preserve life. And why, O Lord, am I in this country now? --- why, I scarcely dare say, when I consider only for a moment my disposition of mind and soul—but I will say it. I trust that thou, O Lord, hast induced me to leave my parents, relations, and friends; and that thou hast finally brought me into this country to proclaim salvation by thy only-begotten Son, by whom we are enabled to put on the newman, which after God is created

3 B

in righteousness and true holiness. I know, Lord, that thou canst proclaim thy praise; and that thou hast pleased to proclaim thy praise by babes and sucklings; that thou mayest bring to nought things which are, and bring into execution thy purposes by things which are not. But how far am I from being an obedient *babe*, which always lies in thy bosom! O Lord, grant, I beseech thee--let me truly put on, by thy power, the new man, which after thee is created in *righteousness and true holiness*, and bear witness to the words I speak about thee to my poor brethren. Bear witness, O Lord, by gifts of the Holy Spirit, poured out in my heart and soul! and destroy, O Lord, the face of the covering cast over my people, and the veil that is spread over Israel, and take away the rebuke of that people, which was *thy people* in the times of old, that they may say, "Lo, this is our Jesus and our God," and he will save us: this is the Lord--we have waited for him. And enable me to be glad and rejoice with Israel in thy salvation!

Thursday, Feb. 27, 1823. We arrived at Negade: a crowd of Copts shewed us the way to the comus, who is the principal clergyman at Negade. We shewed to him the letter of the Coptic Patriarch, which he attentively read and kissed; but he took not the least notice of "*the letter* (I use the expression of Pope Gregory) *of the Saviour, directed to the fallen race of men;*" I mean the New Testament and copies of Genesis. He told us that their church was plentifully supplied with Scriptures. We told him that they ought to possess the word of God, not only in the church, but every one ought to have it in his house. He left us, without having shewn to us the least attention. One Copt bought a New Testament and a Psalter for ten piastres. We gave to him gratis two Arabic Tracts and the book of Genesis. The priest Antonio took us to his house, and told us that an English priest, Goet (Jowett) by

name, had given him an Arabic Bible, which he has read through with great pleasure. We gave to him an Arabic Testament and other books for a Coptic manuscript. The servant of the church, in Arabic called *Shamas*, came to our boat; we gave to him an Arabic Testament and Psalter for an Arabic and Copt MS.

On Friday evening we arrived at Luxor.

Luxor, Carnac, Gorno, Medinat Abu, are the four villages where the ancient Thebes stood, the mighty ruins of which are seen at this moment. We met at Luxor several European travellers; Count Muhlheim, from Courland, with two Germans; Baron Renne, from Russia; an English gentleman; a German; and Monsieur Rifaut. They made us a visit in our boat as soon as we arrived. Monsieur Rifaut has been eight years in Thebes. Brother King was very unwell indeed.

March 1, 1823. One of the Franks bought an Italian and French New Testament. Abuna Macarius, a Coptic priest, bought an Arabic Testament and a Genesis, and some Arabic Tracts. He informed us that there are only sixty families of Copts residing at Luxor, and three priests. We asked the priests whether they were in possession of some books? They replied, as the Pacha desires more money from them than they are able to give, their church books are in danger of being taken from them: for this reason they use to bury their books.

There are still mighty ruins of the Temple of Carnac, but not so of the Temple of Jerusalem.

Monday, March 3, 1823. We went to the ruins of Carnac. I read, after this, the Gospel to two Copts, who came to our boat. We conversed with Monsieur Rifaut about the object of the Bible Society.

March 4, 1823. Messrs. Fisk and King took a view of the ruins of the temples at Gorno and Medinat Abu, where they had an opportunity of preaching the Gospel to a Greek, and to furnish him with a New Testa-

ment. I myself went with a Coptic boy to Albeirat, where three Coptic families are residing. I sold to one of the Copts an Arabic New Testament for three piastres, and read with them the Gospel for a considerable time. I made a present of an Arabic New Testament to a Coptic priest. From Albeirat I went to Armand, where sixty-one Copts are residing. I sold three Arabic Testaments for twelve piastres, and distributed some few Tracts among the boys. I had opportunity of giving eight copies of the book of Genesis to Mussulmans. I read with the Christians some parts of the New Testament. One of the Mussulmans to whom I gave the copy of the Genesis, said, "I shall shew it to the *cadi* in the place where I reside." The principal man of the Copts at Armand, Mâghras, by name, bought three Arabic Testaments from me, two for his sons, (the only persons who can read at Armand), and one for the church at Asna. At Armand is no church. The Copts at Armand go every Sunday to a church which is two hours distant from Armand.

Wednesday, March 5, 1823. We sold some Testaments at Luxor. A poor boy to whom we gave five parras, gave it back to get a Tract for it. I must mention that we met much civility from Monsieur Rifaut. He desired us to send him a French Bible.

Left Luxor to-day, half-past nine o'clock in the morning, and set our face towards Cairo.

Thursday, March 6, 1823. We arrived at Kenne. That town is in a very degraded state with respect to morals. Many women here go, contrary to the custom of the Levant, about the streets with uncovered faces. The pilgrims for Mecca pass through Kenne. We called on Muallam Bulus, (Paulus), who is employed in the Divan of the Governor in this place. He is the principal man among the Copts in this town. He received us with great civility. He bought two copies of the Arabic Testament and one copy of the Ge-

nesis, and sent his servant to give notice of our arrival to the other Copts, who came and bought books from us, so that we sold here seventeen Arabic Testaments and a good number of Genesis. I gave one Genesis to a Mussulman.

Muallam Askarus, of whom Muallam Bulus told us that he was a very learned man, bought a New Testament. He understands, reads, writes, and speaks the Arabic and Turkish, and reads and writes the Coptic language.

At Kenne are 1500 houses, of which 150 are Coptic. Sixty Copts there can read and write. They have neither priest nor church. The Copts here have a schoolmaster who teaches thirty boys. We made to the schoolmaster a present of five copies of the Genesis.

We saw the ruins of Dendira.

Friday, March 7, 1823. We went to Dishne. Here is neither church nor priest. There are thirty Coptic houses here. We met, on our entrance into this village, (Dishne), a young clever fellow, who bought an Arabic New Testament, an Arabic Genesis, and two Tracts for seven piastres, and he introduced us to some other Copts; one of them bought an Arabic Genesis for two piastres.

March 8, 1823. We arrived at Gasar, where eighty houses of Copts are, one church, one comus, and three priests. As we did not find the comus at home, we went away. We met a priest from the neighbouring villaga, Haon. As he had but little money with him, we left with him an Arabic Testament, one copy of the book of Genesis, and two Arabic Tracts for two piastres. At Haou are six houses of Copts, and they nearly all know how to read. We left an Arabic Genesis and two Arabic Tracts for the comus of Gasar, and gave one Genesis to the Copt who shewed us the way to the comus's house. A priest from Gasar came to our boat and bought a Testament and a Genesis.

We went to Bajoura, where we

sold two Testaments, six Genesis, and some Tracts. At Bajoura are some respectable-looking muallams, one comus, five priests, and one church, with a nunnery, wherein three Coptic nuns are to be found. At Bajoura are in the whole 200 houses, half of which are inhabited by Copts, and half Mussulmans. Our servant, who remained behind in the boat, sold two Testaments and one Genesis to two priests who came from Haou.

March 10, 1823. Arrived at Girgé. Called on the Bishop Yussuf, who is ninety years of age. His comus assisted us in selling the few Testaments we had with us. He told us that he had heard of us by Copts of Akmin. We presented to the bishop, who is, on account of his high age, very weak, a copy of the Testament, of the Genesis, and Tracts. At Girgé are one bishop, one comus, and five priests, with three churches and 320 houses of Copts, and a Convent of Terra Santa. I hear that Pater Ladislao, the Superior of Terra Santa at Girgé, is an Italian, and very fond of *magic*. The comus told us that the number of bishops throughout Egypt amounts to twelve, and the whole number of Coptic priests in Egypt amounts to from 230 to 250. We sold at Girgé our last copies of the Arabic Testament, and not a single one was left to us.

We left Girgé about noon. Towards evening we met with a boat belonging to the Pacha. The following letter of Mr. Salt, directed to us, was delivered to us by one of the Turks:

“Cairo, Feb. 9, 1823.

“Gentlemen,

“The Pacha has this morning sent to me to say that several complaints have come to him respecting your distributing books on religion to the Mussulmans; as also a complaint from the Governor of Rosetta respecting one of you, among other matters, disputing on points of doctrine with a Turkish sheik, he has, therefore, begged me to request you to desist from such proceedings, as,

in the present state of affairs in the Turkish empire, he is afraid some unpleasant consequences might ensue.

“I have thought it right to give you immediate notice of this, to put you on your guard, and have to hope that you will be extremely cautious, in Upper Egypt, in confining your views entirely to the Christians, and that with all due discretion, as otherwise, I have to fear, under consideration of the present disturbed state of the minds of the people, that, however unwilling the Pacha might be to meddle with you, you may get into difficulties from which it may not be easy to extricate you.

“Believe me, Gentlemen, with great truth, your obedient humble servant,

“HENRY SALT.”

“To Messrs. King, Fisk, and Wolff, Missionaries, in Upper Egypt.”

March 12, 1823. We ascended the rock, to see one of the grottoes of the Hermits of old. We were twenty minutes before we reached one of the grottoes. The situation is quite adapted for those, who wish to retire in the time of persecution. There are two doors fifteen feet wide, the room is twenty-five paces deep, there are two columns in it, on one of which are hieroglyphics, and eleven lines of inscriptions, four feet long. Mr. King read Hebrews xi. 37—40, “Of whom the world was not worthy, they wandered in deserts, and in mountains, and in dens, and caves of the earth.” How often was Athanasius compelled to wander in deserts, and seek an asylum in one of these caves. The world was at that time covered with Arian darkness; the Son of God was blasphemed; men ceased to adore him, who by angels is adored! But the Lord, who neither slumbers nor sleeps, knew how to preserve his church. Athanasius, Antonius, and many others, sang praises to him in these grottoes: the river of the Nile echoed back the name of Jesus Christ! In those grottoes was it, where Athanasius prayed to that Light of Light, whose cause he advocated, when standing before his judges at Tyre, and at Alexandria,

and at Antioch! Arius after all did not prevail. The gates of hell did not prevail over Christ's church! The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee!

Mr. Fisk and I went to Tahta; called on Pater Francisco, a Roman by birth, he is a missionary of the Propaganda; he has been eight years in this place, and resides in the Frank convent, belonging to the Propaganda. This convent was built fifty years ago, under the reign of Pope Pius VI. We offered to him an Italian Bible: he said that he was not able to pay for it on account of his small income; we gave it gratis to him, and beside this an Arabic Genesis, and some Italian tracts. He gave us many thanks, and observed, that he was not a superstitious one! He made to us a present of his Arabic Sermons, "Sopra la Confessione Generale!" his congregation consists of five hundred Catholic Copts. We learned by him that a great many of the Copts have been converted to the Catholic religion five hundred years ago.

There are at Takta, beside the Catholic Copts, a hundred houses of Copts, who have three priests and one church. We distributed among them seventeen copies of Genesis, and two Arabic tracts.

March 13, 1823. The Arabs in our boat, asked me, whether I knew the history of the deluge. I read to them Genesis vi. vii. and viiith chapter in Arabic. They listened with attention, and after I had finished, one of the Arabs, who is a Hagi, on account of his having been at Mecca, made the observation, "God, praised be the Most High, has sent the deluge on account of the wickedness of the hearts of men; and notwithstanding all this, men, alas! are in these days not better than they have been in the days of the flood!"

We arrived at Abutig, where we had left some Testaments and Genesis to sell them, we got our journey to Thebes. We got seventeen piastres.

March 14, 1823. We arrived at Siout, where we had left the fifty Arabic New Testaments. We called on the Bishop Michael, who is the most intelligent, and gentlemanlike Copt we had met with. The bishop received us with great cordiality; his priests had sold all the fifty Arabic Testaments we had left there.

Bishop Michael, may, by his having induced the priests to take charge of the distribution of the word of God; he the instrument of turning many to righteousness, and they that turn many to righteousness, shall shine as the stars for ever and ever! During the time that the priests did count the money into the hands of my brethren, I conversed with the bishop about Nestorius, who died in Upper Egypt; and we conversed about Eutyches and Arius. He asked me whether the English consider Arius as a heretic? I answered in affirmative. There are at Siout, twelve priests, one church, and 300 families of Christians, and 5000 Mussulmans.

We made to the bishop a present of Hugo Grotius, in Arabic.

Several priests accompanied us to our boat. They bought five copies of the Genesis, the last we had with us, and one copy of Hugo Grotius, and a Coptic New Testament. We desired for the Coptic New Testament, (which was Oxford Edit.) either twenty piastres, or two copies of Arabic manuscripts, one which contained the Psalms of David, and the other the Epistles of St. Paul; they preferred to give us the twenty piastres—a proof that those poor Copts esteem more highly the copies of the divine writ than money.

We exhorted one of the priests that he should read the word of God to families, and pray with them as Christians in England, America, Germany, and France, used to do, and that he should admonish the other priests and people, that the Lord Jesus Christ may pour out his Holy Spirit over the churches in all the world, that the spirit of primitive Christianity may revive among them;

that they should pray for all infidels, Mahomedans, and heathens, and Jews, that they may be converted to Jesus Christ; that the earth may be full of the knowledge of Christ Jesus the Lord, as the waters cover the sea!

Priest. We pray every day for the king, for all Christians, for the conversion of infidels, for sick persons, and *for the dead*.

We. Do you believe in purgatory?

Priest. Yes.

We told him our belief on this subject. He said to us that the Catholics made fifty years ago many converts among them by intrigues and money; but not now, for we say to those of our brethren who intend to turn Catholics: "Why will you leave us, are we not as well Christians as the Catholics, do we not believe in Christ?"—The same priest had in his hand a rosary, which consisted of forty-one beads; he explained to us the signification of it. The Copts repeat every day forty-one times, the "Arhamna Ya Rabba," (Lord, have mercy upon us;) thirty-six Arhamna Ya Rabba, in remembrance of the thirty-six stripes which our Lord Jesus Christ suffered to be inflicted upon him, and five Arhamna Ya Rabba, on account of our Lord's five wounds which he had on his body.

The Copts pray beside this in the midnight, morning, and in the ninth hour of the day, (three hours before sun-set) the twelve first Psalms of David, and the three first chapters of the Gospel of St. John.

The Copts have their liturgy in the Coptic tongue, with an Arabic translation, both which are read in the church, in order that the people, who in general do not understand Coptic, may understand what the priest says. The Psalms however are only read in the Arabic language.

A priest showed to us an Arabic manuscript containing the Epistles of St. Paul, in which beside this was a letter of S. Dionysius, directed to Timothy his beloved disciple. If I

had got money enough I would have bought it. It must be observed, that from Alexandria to Thebes, a distance from between 500 to 600 miles, not *one single Copt* lifted up his voice against the distribution of the word of God.

Sunday, March 16, 1823. We passed Radamoon, where we left in the sugar manufactory, three Italian Testaments and tracts.

Tuesday, March 18, 1823. Visited again some grottoes above Minia. The walls are all full of hieroglyphics, which shows that they existed a long time before the Hermits came there.

March 20, 1823. We passed the convent Gibl Aldeir, dedicated to the Virgin Mary: it is situated upon a high mountain, and seems to be inaccessible. A monk came swimming to our boat, and begged alms, he told us that there are ten monks in it.

March 23, 1823. We arrived at Cairo, and were very cordially received by Mr. Lee and his family; we drank tea with them. We heard that the governor of Rosetta had burnt all the Bibles he was able to take hold of!

The conversation I had again with the Jews at Cairo, since my return from Upper Egypt, I preserve for a second opportunity. Glory, honour, and power, be unto Jesus Christ!

WOLFF.

P. S. We have since our return to Egypt, preached in six languages, and distributed in Upper and Lower Egypt more than 800 copies of the Scriptures.

Cairo, March 24, 1823. I called on Dr. Samuel Ertner, a Jew from Hungary, who came to Cairo to make medical researches. He is here considered as an eminent eye physician. He has studied at the university of Vienna and Prague. He is the son in law of Rabbi Norsa, a celebrated Rabbi at Trieste; he has sent to his father in law at Trieste (R. Norsa) the Hebrew New Testament I gave to him, before my departure for Upper Egypt; he told me that he had, be-

fore he sent it, read the greater part of it, and all the tracts I gave him. I made to him therefore a present of another copy of the New Testament, which he will read, and send to the Rabbi of Korsike.

I conversed with him longer than two hours about Jesus Christ my Lord! I said to him, I am rejoiced to find among Jews, persons, who give their time to science and knowledge, but I should be more rejoiced to find Jews, who are more concerned for the salvation of their souls, who would more devote their time to prayer to the God of Abraham, Isaac, and Jacob, that he may have mercy upon them, and convince them that they are sinners; and that they can only be saved by Jesus Christ, the Son of God, in whom we move, and have our being; and without whom, we are eternally lost, and without whom, all our labours are vanity and vexation of spirit! Many are the external evidences of the truth of the Gospel—and they are strong—but still greater are its internal evidences, which men feel, who believe in Jesus Christ, the Son of the living God! The Gospel produces a thorough knowledge of the heart, it produces humility, it produces thirst and hunger after righteousness, after eternal felicity, after being united with God and Christ—it produces love to God, and love to his neighbour—such a love towards his fellow-creature, that he cannot be silent, until he has told him that he may find happiness and eternal felicity by Jesus Christ! if he should become a believer in him, that Christ died for him!

Christianity produces righteousness, and peace, and joy in the Holy Ghost. But we must receive the kingdom of God as little children, not as cavilling priests, nor as cavilling philosophers!

Dr. Ertner. I cannot deny that men are happy who believe in the Gospel, who are convinced of its truth, but it is difficult to acquire such a conviction.

I. To God all things are possible, pray to God, and he will give you the Holy Spirit!

If an infidel is right, I shall have lost nothing by my belief, which even made sweet to me the hour of death; if the infidel is wrong, and wrong he is, he loseth eternal life! he forfeits heaven!

I had a conversation with Jew Finzy, to whom I gave a New Testament when at Dalmatia. He told me that his worldly concerns did not permit him to read much in it.

I. And after death, you will have no time to read in it at all—seek ye first the kingdom of Jesus Christ, and all other things will be given unto you! &c.

In the afternoon I went to the shop of a tailor, where I preached the Gospel to several Jews and Gentiles, and gave a Hebrew Testament to a Jew.

I met another Jew, whom I knew at Jerusalem, I preached to him the Gospel. The poor man told me that he was a very good man, and to prove to me that this was the case, he told me that Joseph Nigri, the chief of the Jews at Cairo, has given him lodging in his house.

I called on Rabbi Krispin, who gave me some lessons in Spanish Hebrew, when I was here last year. He told me that he and several other Jews have not delivered their books to Rabbi Mercado, that he was still in possession of it—he said that Rabbi Mercado was cursed!

I met Gedilyah, he complained to me that his New Testament was taken from him last year by force. I gave to him immediately another, and preached to him Christ!

I preached the Gospel to Lazari, a Jew from Leghorn, and gave to him a Hebrew Testament. I gave a New Testament to another Jew.

I met Aaron Kosia, a Jew from Gibraltar, who speaks English. I preached to him Christ and him crucified, and told him that Jesus Christ was the Lord of Glory! I offered him a Hebrew New Testament, but he

desired an English Testament, protesting that he knew very little of Hebrew.

Mr. Fisk and I called again on Dr. Ertner, I preached to him again the Gospel for a whole hour.

I met Giralamo Morpurgo, from Trieste, and one of his friends. I asked him whether he had likewise delivered his New Testament to the Rabbi? he replied, that the Rabbi here could not dare to take from him a book which he desires to read, and that neither he, nor his two friends, to whom I gave last year the New Testament, have delivered it to the Rabbi. Giralamo Morpurgo, advised me however to enter only with intelligent Rabbies into conversation about religion. I replied, that the Gospel is to be preached to the poor, and the babes!

Giralamo Morpurgo. Then you should not go to Rabbies, for they will then lay obstacles in your way, in going to the poor.

I. The Rabbies are more poor than others, and if the grace of God will convert a Jew, no human power is able to prevent it. I gave, after the conversation was over, a copy of the Gospel to his friend.

I called again on Haggi Osman Nureddin, whom I so often mentioned in my Journals. He told me that Ismael Gibraltar, the admiral of the Turkish fleet, to whom we gave an Italian Bible, and a Turkish New Testament, requested him (Osman) to read instead of him the Turkish New Testament, and to point out to us the errors in the language. He has given to me his direction that I may write to him from Jerusalem.

He observed that he did like in general, the institution of Pestalozzi and Fellenberg, but he thinks however, that Pestalozzi, should more conform his method to the different customs and climates of a country, from which pupils are sent to him—and should not use the one and same method with pupils of different countries.

He spake very highly about Sheikh

Ibrahim (Burckhardt), but said that Ali Bey had told many lies, and that there was no such thing as a prisoner at Mecca.

I gave to him an idea of the spirit of the writings of St. Paul. Osman criticised Count Forbin, the traveller, very strongly.—That F. was for ladies and not for men.

You remember that I mentioned to you in the Journal of 1821, an Ibrahim Effendi, a French gentleman, who renounced his religion, and turned Turk twice. He spake, beside the French, the Arabic, German, and Hebrew. He never told me his former name. On my return from Mount Sinai, I found him married to a widow of the famous Elfi Bey.

When I this time came back to Cairo, I found no longer Ibrahim Effendi.—Mr. Pieri made me acquainted with the following circumstances respecting him: Ibrahim Effendi was ordered by the Pacha to make an hydraulic machine, Ibrahim Effendi did not succeed. The Kiaya Bey (prime minister of the Pacha) who did hate Ibrahim Effendi a long time ago, ordered the poor fellow to be bastinadoed, and even tried to take life. Ibrahim Effendi called on Mr. Pieri to show to him the pistols with which he intended to commit suicide, in order that he may not die by the hands of the Turks. Mr. Pieri advised him to escape for Europe; he assisted him with some money, and Ibrahim Effendi is now in France. He was born at Strasburg, a Jew by birth, of the rich family Cerfberr.

Mr. Pieri told me, that he was in the last months of his stay at Cairo, entirely devoted to magic, and that he was a strong believer in this malicious art—he is in this respect a convert of Caviglia.

March 26, 1823. We distributed yesterday four Hebrew New Testaments among Jews. I went to Jew Sakara, who is married to a Gentile woman from Berlin, I called on him, and offered to him a German Bible for his wife, but he declined to ac-

cept of it. We sold twenty German Bibles and Testaments to poor Germans.

Signor Salomone Delmare, is a Jew from Leghorn, but already twenty years settled in this country: he has several brothers, who are baptized. One of them is canon of a Catholic church in one of the cities of Italy.

Signor Salomone Delmare is now established here at Cairo; I gave to him a Hebrew New Testament when at Alexandria. I met him to-day here, he invited us to call on him in the afternoon, where we might witness the marriage of his daughter. We went at three o'clock; a great many Jews, and several Christians of respectability entered the room soon after us; the high priest Mercado, and his son, and a Rabbi from Aleppo, two Rabbies from Safet, and one from Jerusalem. I knew the latter at Jerusalem, and had many conversations with him about the great truths of Christianity. We had several conversations with the two liberal Jews Hannuna, from Leghorn, and I tried to point out to them the way of salvation, through the Lord Jesus Christ, blessed for ever.

I asked Rabbi Mercado, why he had collected after my departure, all the copies of the New Testaments, which I had distributed among the people? he told me that he had only taken the books from those of whom he thought that they were not capable of judging. I asked him, whether he had burned the copies? he replied, "God forbid! I have them in my house, and you will be persuaded that I have not taken them from all; and those which are in my house, I am ready to return them to you—and I would not have meddled at all with it, if Joseph Negri had not insisted on it!"

As I have found the copies of the New Testament in the hands of several, I am fully satisfied in my mind that Rabbi Mercado has told me the truth. His son told me, "You have reason to be thankful to the Holy One, blessed be He, that he did save you from the earthquake of Aleppo.

It was on account of your pious ancestors. (Peace be upon them!)"

Ceremony of the Marriage.

The gentlemen assembled in a large apartment, in reality the court, but used now as a parlour. The ladies were in the upper gallery, used as a chamber. The six Rabbies present got up at once suddenly, and announced the performing of the usual evening prayer, called *Minha*, by exclaiming: "Blessed are those who dwell in thy house, they shall still praise thee!"

The Hasan (clerk) repeated it; and the people exclaimed, "Blessed is the people, whose God is the Lord;" then they turned their faces towards Jerusalem, and recited the prayer, called *שמנה עשרה*, the eighteen blessings of the name of Jehovah!

It was really a very interesting sight, to see the six Rabbies standing in a row, bowing before the Holy One! oh, that they may bow down, before the Holy One in the name of Jesus Christ!

After the evening prayer was over, the nuptial torch was lighted. It was a large wax candle, dividing itself into nine branches, all of which were burning. This was carried up to the chamber of galleries to the ladies, where the bride was, the bridegroom being all the time among the gentlemen below. Shouts and screams of old women, usual on those occasions, were heard. The bride was then conducted down stairs, completely veiled, led by two or three women. The bridegroom took his place by her side. The Rabbies exclaimed first, and all the people after them, "My heart is inditing a good matter, I speak of the things which I have made touching the king: My tongue is a pen of a ready writer. Thou art fairer than the children of men: grace is poured into thy lips, therefore God has blessed thee for ever!" Psalm xlv.

Rabbi Mercado took in his hand the cup of wine, and said, "Blessed art thou, O Lord our God, King of the world."

People (interrupting him.) Blessed He, and blessed His name!

Rabbi Mercado continued. Who hast created the fruit of the vine.

People. Amen!

Rabbi Mercado. Blessed art thou, O Lord our God, King of the world.

People (interrupting him.) Blessed He, and blessed his name!

Rabbi Mercado (continued.) Who hast sanctified us by thy commandments, which thou hast commanded respecting modesty, and bound us by firm engagements, and exalted our dignity by wedding, and by marriage!

People. Amen!

Rabbi Mercado. Blessed art thou, O Lord our God.

People (interrupting him.) Blessed He, and blessed His name!

Rabbi Mercado (continued.) Who sanctifiest thy people Israel, by wedding, and by marriage!

People. Amen!

One of the Rabbies took a ring and put it on the finger of the gentleman, and then of the lady, and then gave it to the gentleman, and he put it on the finger of his bride, where it remained, and the bridegroom said, "Verily, thou art espoused to me by this ring, according to the law of Moses and of Israel."

A large camel's hair shawl, called Talis, was then thrown on the heads of the couple, and the Rabbi gave them wine twice to drink, and said, "Blessed art thou, O Lord our God, King of the world."

People (interrupting him.) Blessed He, and blessed His name!

Rabbi (continued.) Who hast created all things for thy glory!

People. Amen.

Rabbi. Blessed art thou, King of the world.

People (interrupting him.) Blessed He, and blessed His name!

Rabbi. Creator of man!

People. Amen.

Rabbi Mercado. Blessed art thou, O Lord our God, King of the world.

People (interrupting.) Blessed He, and blessed His name!

Rabbi Mercado. Who hast creat-

ed men in thy likeness, and hast prepared for him, and from him, a house for ever and ever!

People. Amen!

Rabbies. Rejoice, shout, and be merry, thou barren! thou wilt soon gather thy children about thee in joy!

People. Amen!

Rabbi Mercado. Blessed art thou, O Lord!

People (interrupting him.) Blessed He, and blessed His name!

Rabbies. That thou makest joyful, the children of Siou!

People. Amen!

Rabbi. Thou makest joyful with joy, a lovely pair!

People. Amen!

Rabbi. As thou didst make joyful thy creature according to thy image, in the garden of Eden of old!

People. Amen!

Rabbi. Blessed art thou, O Lord our God.

People. Blessed He, and blessed His name!

Rabbi. Who rejoicest bridegroom and bride!

People. Amen!

Rabbi. Blessed art thou, O Lord our God, King of the world!

People. Blessed He, and blessed His name!

Rabbi. Who hast created rejoicing and joy! and also bridegroom and bride!

People. Amen.

Rabbi. The voice of love, and affection, cordiality, peace, and friendship, shall speedily be heard in the cities of Judah, and in the streets of Jerusalem!

People. Amen!

Rabbies and people together. The voice of rejoicing, and the voice of joy; the voice of the bridegroom, and the voice of the bride; the voice of shouting; and of wedding days; and of marriage; and of feasting days; and the voice of the music of the youth!

Rabbi. Blessed art thou, O Lord!

(People as usual, Blessed, &c.)

Rabbi. Who maketh joyful the

bridegroom with the bride, and maketh them prosper!

People. Amen!

After this song was over, both bridegroom and bride tasted the cup of wine, and the Rabbi said, Praise the Lord, for his mercy endureth for ever! joys shall increase in Israel, and sorrows shall flee away; and it shall be for a good sign.*

The nuptial torch was extinguished and immediately lighted again, and the bride was re-conducted to her chamber, with the sound of cymbals, and other instruments of music.

At seven o'clock in the evening, we called all three at Ismael Gibraltar's, the admiral of the Pacha's fleet. His excellency received us very kindly. Mr. Champion, the Austrian consul, a French physician, Marengo, and Osman Nureddin, and some other distinguished Persian scholars were there. We conversed about Arabian, Persian, and Turkish literature. The admiral spake highly about Mr. Bradish, an American gentleman.

Mr. King and I, went to see the ruins of the ancient Heliopolis, the ancient On. Genesis xli. 45. Onias, the son of Onias III. built there after the model of the temple at Jerusalem, alleging, that the prophet Isaiah had foretold, that there should be an altar to the Lord in "Egypt." Heliopolis is called in Hebrew, Isaiah xix. 19. עיר החרס, "the city of the sun."

After our return, I conversed with the son of Joseph Negri.

Had an opportunity to speak at Mr. Champion's with several Italian Catholics about the Gospel. I conversed almost the whole day with Jews and Armenians.

I received a letter from Mr. B. Jadownsky in America, the agent of count Von der Recke.

I wrote a letter to Hannah Adams, in America.

March 29, 1823. Conversed with

Jews. We distributed four Hebrew New Testaments.

I called on the Armenian bishop, whom I knew at Jerusalem; he told me that archbishop Jacob Miuosia, is now with Mr. Abbot. He observed, that he hopes that Nerses of Pessis, will become some day or other, patriarch of Ech-Miazin, then reformation in the Armeuian church may take place.

March 30, 1823. Mr. King preached in English at Mr. Lee's. I preached in German, and conversed with Jews. My hearers were eight Catholics, one Protestant, and one Jew.

We distributed 375 tracts, and sold some Testaments. I distributed 12 tracts among Jews.

March 31, 1823. I preached to Germans in German. Two Jews attended this sermon; I explained all that I said in German, and likewise in Hebrew.

I preached after this to eighteen Italian and French Catholics. After my sermon was over, many others came, and Mr. Fisk preached to them. We distributed several Tracts. I gave seven Hebrew New Testaments to respectable Jews.

I remain, dear Sir,
Your's, &c.

JOSEPH WOLFF.

LETTER FROM PROFESSOR
D. A. THOLUCK.

Berlin, June 9, 1823.

Rev. and dear Friend,

As in this letter I wish to enter somewhat explicitly upon several objects, I write it in the German language, whereby an opportunity is afforded to me, to renew that acquaintance which we formed on our journey from Copenhagen to Hamburg.

My informations and inquiries, which I would beg to be laid before your Committee as early as possible, are to the following effect:

With regard to our Society in this capital I have to report, that the printing of 3,000 copies of the Jew-

* The last two words "good sign," סימן טוב, were repeated by all, who at the same time shook hands with the bridegroom.

ish German New Testament is completed; and that Mr. Handes, who has been here prepared for the Missionary work, will set out on his journey, first to Posen, and afterwards to Kretoshwe, and thence to the contiguous countries. He is desired first to inquire whether the Society at Posen can suggest to him some hints as to his useful employment in that place? Yet he is not to remain there in the capacity of a schoolmaster, as his destination is to travel about. The Posen Society has, unfortunately, lost its two most active and most spiritual members, who almost conducted the whole, Mr. Von Schmeling and Mr. Von Bunting. It therefore is so much the more desirable, that they be stirred up to continued zeal by the Missionary. From Kretoshwe our Society has received an anonymous letter, in which an Israelite communicates a poem in the Hebrew language, in praise of the Societies for promoting Christianity among the Jews, which is very beautiful, and expresses his conviction of the truth of Christianity, which had been formed in his mind by the reading of several books. He also intimates a wish, that messengers of the faith in Christ may be sent to his little place. Mr. Handes is directed to make inquiries about him. The Berlin Society has more-over published the life of one of the Berditcheff Israelites, of the name of Goldberg, which is, perhaps, the most remarkable fact of that kind hitherto published: and has also paid the expences of publishing "The Narrative of the Conversion of a Young Jewess; and the Method of Her Preparation for Baptism," by the Rev. Mr. Schaaf. The Annual Report is ready for publication; and a Tract, containing Talmudical arguments, of which I am the author.

The contributions in aid of our Society are but scanty; and this is no wonder, as the Society is too little seen or heard of to attract public notice. Larger contributions may be expected in consequence of the attention which will be excited

by the periodical work which I am going to publish.

As to the present state of Israel, as far as I am able to judge, I would make the following observations. With regard to the Reformed Jews, who, as you know, form their outward worship in a manner similar to that of the Christians, an order has been given by Government, a month ago, to shut the place of their meeting here in Berlin, and in spite of all opposition it has been carried into effect. Their minds, as you may easily conceive, are much exasperated by that measure, which is partly imputed to suggestions of our Society; and surely, people will now be less willing to listen or give credit to its loving invitation. The cause of reform was not of God, and would in a short time have fallen to the ground by its own instability. If that event, which already was approaching, had been quietly waited for, it would have served the cause of truth as a far better testimony. One of these Reformed Jews is editor of a periodical work called "Jedidja," and another of "An History of the Jews since the Period of the Babylonian Captivity;" the latter far preferable to Basnage and Mrs. Adams. Should you wish these works, or one of them, for your library, you have only to inform me. There is another very remarkable feature in the history of the Reformed Jews, exhibited in "The Society for promoting Civilization among the Israelites," established about a year ago. Contributions to this Society are flowing in from all quarters; and a particular object is the education of young clever Jews, who arrive here in a state of rudeness from Poland. As the Prince Chancellor Von Hardenberg, who was the great protector of the Jews, has left the stage, this institution will have much to regret the want of support and patronage.

As to the Jews of the *old school*, we have had here in Berlin of late some gratifying instances of conversions. A Jew has arrived from Lithuania, another from Poland, with

a wish to become Christians. The first a candid, excellent character. The latter, after his arrival, received support from the Society for civilizing Israelites. But when they had understood that he took Christian instruction, they withdrew it from him; and he, seeing no other chance of support, is now, unfortunately, determined to remain a Jew. The Lithuanian Jew is now learning the bookbinding trade; but the Polish Jew would not condescend to learn a trade, prevented, partly at least, by Jewish vanity. Besides these, three other Israelites, apprenticed with tradesmen, attend Christian instruction by the Rev. Mr. Schultz, the clergyman of our Society. One of them, some days before his intended departure from Berlin, was sitting in an inn where a Christian friend lodged, who had arrived from the country. He read to the company a pious book, whereby the Jew was so much affected, that he immediately manifested an interest in the Christian religion. The Christian stranger brought him to a poor old man, who long time since is in the habit of spreading, wherever he can, the seed of the Gospel among Israelites. He received him with kindness, invited him to join with him in prayer, and finally a determination was wrought in the mind of the young Jew, to become a Christian. He is now apprentice to a master tailor.

Professor Steffens, at Breslau, is an instrument of distinguished blessing among the Israelites also. About him I must tell you some particulars, which I have from the most authentic source. You, a native of Norway, must know that Professor Steffens is one of our most eminent philosophers, and peculiarly skilled in natural philosophy. For some time past many young Israelites have been in the habit of attending his lectures, as in Breslau the number of half-civilized Jews is very great. Some years since this individual was brought nearer and nearer true Christianity, and now he is a converted character, and in a late pub-

lication of his he has publicly avowed it. His lectures have, since that time, made a deep impression on the mind of his hearers, especially the Jews. I know already four who have been awakened by him. One of them is a very remarkable character, a Jew who had turned a complete infidel, and almost fanatic. A Reformed Jew, who afterwards became a Jewish preacher at Königsberg, was the first to awaken in his mind a sense of his moral wants. Professor Steffens kindled the spark, and led his attention towards Christianity, for which he conceived a high veneration. In that state I knew him. He just then had finished a heavy conflict, being now enabled to believe in the divine inspiration of the Old Testament, which formerly he could not allow; although some particular passages, as well in the Old as in the New Testament, especially the history of the temptation, threw him into innumerable doubts. Yet he had arrived already here in Berlin, at a conviction that the pride of the human heart is the true root of all doubts in matters of religion; and that man first ought to be brought to a sense of his depravity, before he can believe. Having left Berlin, he went back to Breslau again. There he more intimately attached himself to Professor Steffens, who received him with true Christian kindness; and he is now a member of the Christian Church. *He will, on his own account, go out as a Missionary among the Jews.* As with great vigor of will and character he combines considerable acuteness of intellect, he is a distinguished trophy of the Lord, and as such he certainly will be made instrumental in gaining over many others. Another Israelite of the school of Mr. Steffens is now here in Berlin, devoting himself to the study of divinity. His views of future employment are very modest. He wishes to become a schoolmaster, and in the exercise of that office also to benefit his brethren according to the flesh. For that purpose, supporting himself in a scanty way by giving private instruc-

tion, he attends a course of divinity. He appears to me to unite a quiet but warm love of truth with a clever head. A third Israelite of the same school is a student of divinity at Breslau. *It is in general a new and cheering phenomenon of our day, to see among students in divinity so many sons of Abraham. The number of them at Breslau is considerable.* I cannot deny myself the pleasure of giving you a sketch of the character of another young Jew, to whom scarcely a parallel will be found. A young man, possessing in no common measure the attainments of a liberal education, thoroughly convinced of the divine origin of the Old Testament, knowing and spurning the follies of the Talmud, entertaining a lively communion with God, endowed in a high degree with confidence in God, self-denial, and charity, revering Christ as the Messiah of God to the Gentiles, rejoicing in the most heartfelt and fervent manner in the reports of the Missionaries among the Heathen nations, but still believing that Christianity is not at all fit for the Jews. He glows in holy enthusiasm at the idea of becoming a reformer among the Jews, by turning them from the vain traditions of the rabbies to the Old Testament; but especially by changing the cold rational explanations of the Old Testament into a living, spiritual Judaism. Yet as he cordially reveres Christianity and unfeignedly loves Christ, he also studies the New Testament with great interest, and attends lectures upon divinity and ecclesiastical history. If there were more of that character among the Jews, they would prove efficient forerunners of Christ; and I have a strong hope, that even this young man, to whom for his frankness and candour I feel a true regard, will not escape the Saviour of souls.

The periodical work which I am going to publish, will in a short time be sent to the press. I am convinced, that among the more civilized Jews in Germany it will be well received. As soon as the first volume is printed, I shall send a copy of it to every So-

ciety, with a request to open a correspondence with me, in order to strengthen the bonds of harmony among the several Associations.

Besides this periodical work, I have it in contemplation to prepare a Prospectus of the doctrines of the Cabala, in their bearings upon Christianity; and lastly to publish a collection of the lives of some of the most remarkable converts; a work which may prove to be very useful. If you could furnish me with some suitable contributions, I should feel much obliged.

I would also earnestly request to transmit a sufficient number of Jewish-German Tracts to the Librarian of our Society, Mr. Haak, merchant. Our stock of them is entirely exhausted. But we are still more in want of Hebrew New Testaments. *They are much in request.* Some Prophets would also be acceptable. I know Jews to whom I might offer them with a hope of beneficial effects.

If the Committee shall think fit to employ me in any specific work, not interfering with my official duties, I only beg to be informed. Meanwhile I avail myself of my leisure in making literary collections, which may serve the object of the Society.

Wishing that this letter may soon be presented to the Committee, I also would request an early answer to the questions it contains.

I am, &c.

D. A. THOLUCK.

*Prospectus of a new periodical Work:
The Friend of Israel.*

THE Spirit of God, who in our day has kindled in many hearts a warm love, whereby they are led to communicate to poor Pagans the salvation they have found in Christ, is now beginning to draw their love and affection to the despised and reviled people of God also. Six associations have already been formed to this effect in Germany, as also in Switzerland, in Holland, in Paris, in Philadelphia, in Calcutta, where the cause has met with friends, who have united together for social co-operation. In England, Scotland, and Ireland, a considerable number of So-

cieties have been active some years since, from motives of love to the people of Israel.

The periodical work here announced, in conjunction with these exertions, is intended to fill Israel with love to the Saviour, and the friends of the Saviour with love to Israel. It therefore will declare to the Israelites, 1. those loving dispositions, nay that reverence, which certainly all the members of the invisible church of Christ, all truly regenerate Christians entertain towards that people, by which the salvation of the world has come to us. It will, 2. show to the Israelites, how the old covenant can only be understood through the new, and that Christianity is the sun, which, though invisibly, during the period of the old covenant, has reflected light on its stars. In the third place, it will inform the Jews, that many a soul of the seed of Abraham, longing after the Anointed of God, has found peace in him, from the appearing of Christ, until this day, in order to make them desirous after the same peace.

But this periodical work will also address itself to Christians, partly to unbelievers, in order to justify the dealings of God during the old covenant, which, compared with the new, is by many persons undeservedly undervalued, whereby many doubts are excited, and much darkness diffused; wherefore some doubtful and dark points will be placed in their due light. But on the other hand, the work is also intended for believing Christians, who perhaps may feel less love and interest for the people of God, than for other nations of the earth, to whom the kingdom of heaven is opened, in order to stir up in their hearts a sympathy with this peculiarly despised, but also peculiarly important people; to make them more acquainted with the doctrines of Scripture concerning that nation and its destination; by historical facts of awakened Israelites to strengthen the mind, and the confident hope under the exertions now made for the salvation of Israel; but above all to excite in their heart a

tender love to the descendants of Abraham.

This periodical work will appear quarterly; every volume will contain four sheets; the price for the whole year is one Prussian dollar; subscriptions are received by the merchant, Mr. Elsner, secretary of the Prussian Bible Society, by whom also the quarterly volumes will be forwarded, free of postage, to the subscribers abroad. The contents of the work in accordance with its object above stated, will be as follows: 1. Dissertations about important matters of the Old Testament, as also extracts from important Rabbinical works of general interest. 2. Narratives from the history of the Jews, and lives of Jewish converts. 3. Missionary reports of the progress of Christianity among the Jews in modern times. The first volume of this periodical work will contain, 1. A dissertation on the analogy between the Old and the New Testament. 2. Remarkable conversions of Israelites. 3. Missionary reports.

May the Spirit of the Lord raise many affectionate supporters of this work, to the end, that by this means also the time may be hastened, when it will appear, *that God hath concluded all in unbelief, that he might have mercy upon all.* But let every strife against Israel be the strife of the love of Christ! In the same spirit, by which our wicked heart has been overcome by the Lord, we will overcome Israel. If Saul has slain a thousand, David will slay ten thousand!

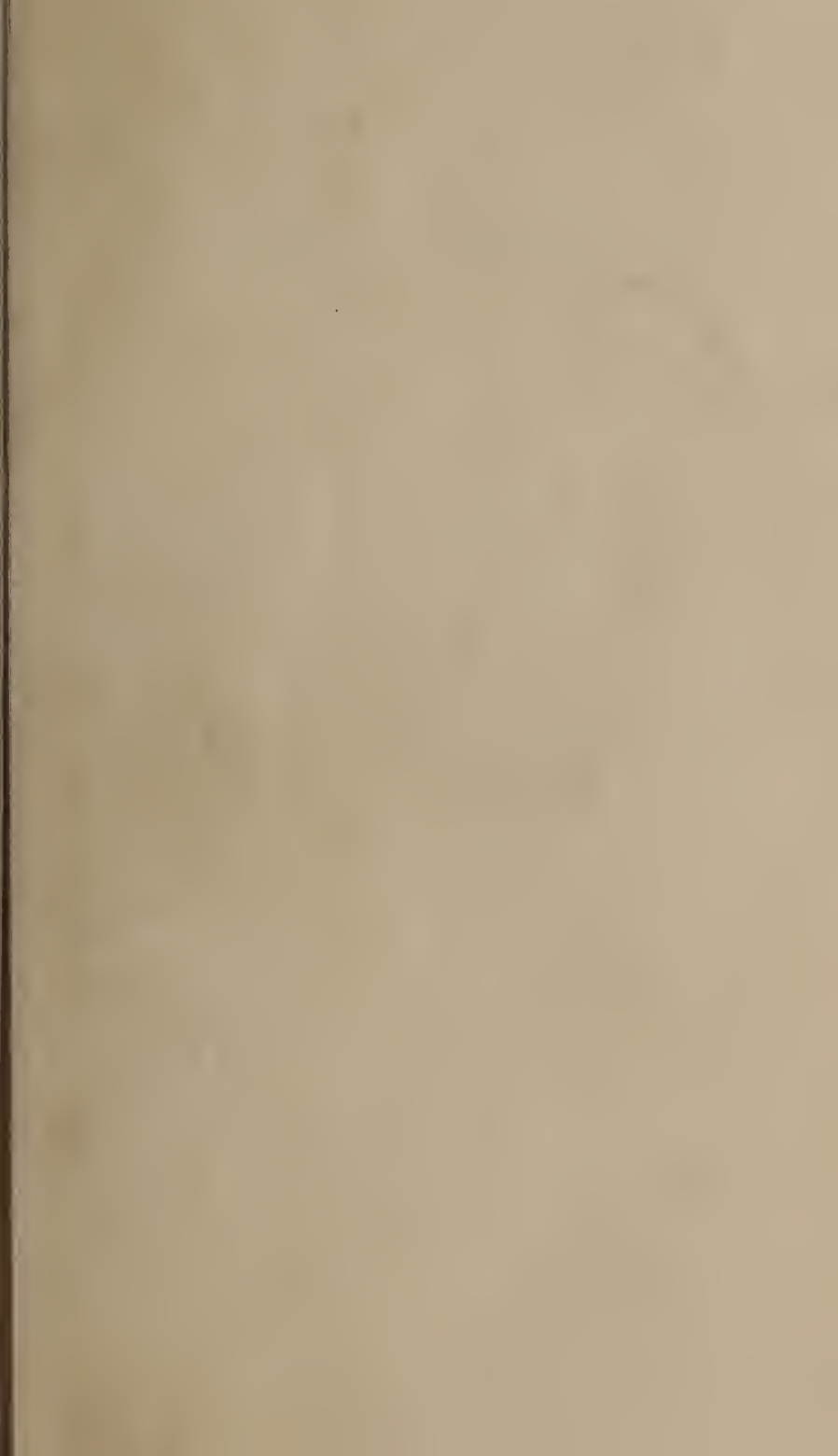
TO the PALESTINE FUND we have to announce the following additions:

G. T. King, Esq.	. 10	10	0
Miss Hancock, Norwich	. 10	10	0
Friend, by do.	. 10	0	0
Collected by Miss Vanns, Edinburgh	. 2	0	0

SUBJECT for the Lecture on the Types of the Old Testament, at the Episcopal Jews' Chapel, on Sunday Evening, Sept. 7th, 1823,—JACOB'S VISION.

CONTRIBUTIONS TO THE LONDON SOCIETY.

Auonymous, 15th August		100	0	0
Byard, Miss, collected by her		0	8	6
Cabell, Benjamin Bond, Esq. 1, Brick Court, Temple		10	10	0
C. C. S. G.	(For Palestine Fund)	10	0	0
Friends, two		20	0	0
Frome, Rev. Robert, Folke, near Sherborne, Dorset		10	10	0
H. a Friend		5	0	0
Hensley, late Miss Eliza (Legacy), by Lewis Hensley, Esq.		10	10	0
King, G. T. Esq. Hackney	(For Palestine Fund)	10	10	0
Poggi, Miss, collected by her		0	2	0
S. L.		3	0	0
Stevenson, Mrs. Kitty, George Street, Hampstead Road		210	0	0
Wood, George Edward, Esq. Brighton		10	10	0
Beverley, Grammar School, by Rev. G. P. Richards		5	0	0
Birmingham Society, by Rev. E. Burn		3	3	0
Bradford do. by William Wood, Esq.		26	2	1
Burton-on-Trent Ladies' do. by Mrs. Dancer		3	0	0
Cambridge Undergraduates, by Rev. W. Madden		8	18	6
Clewer Ladies' Society, by Mrs. Davis		12	16	2
Derby and Derbyshire Society, by Rev. R. Simpson		50	0	0
Ipswich Society, by Rev. J. T. Nottidge		85	19	5
King's Kerswell, Devon, collected by Miss Mills		1	14	6
Leeds Ladies' Society by Mrs. Dixon		100	0	0
Leicester and Leicestershire Society, by John Fox, Esq.				
	For General Purposes	98	6	0
	For Schools	50	13	0
	For Hebrew Testament	1	1	0
		150	0	0
Littlebury Society, by Rev. H. Bull				
	For General Purposes	12	6	9
	For Hebrew Testament	1	1	0
		13	7	9
London:				
Blackheath Ladies Society, by Miss Batley		7	7	0
Pentonville, by Miss De Courcy		3	0	0
Do. by Miss Stillwell		0	18	0
Percy Chapel Association, by Rev. S. G. Garrard		16	19	0
Manchester Society, by S. Moxon, Esq.		27	5	2
Oxford do. by Rev. J. Hill		9	3	6
Romford, Essex, (Rev. Wm. Everett, Rector,) collected after a Sermon by Rev. B. Woodd		10	18	11
Scotland:				
Edinburgh Female (For H. T.)		20	0	0
Do. collected by Miss Vans (For Palestine Fund)		2	0	0
East Lothian Society, by William Hunter, Esq.				
	For General Purposes	3	18	0
	For Hebrew Testament	1	1	0
		4	19	0
Fenwick, Ayrshire, Female Society for Religious Purposes		3	19	0
Glasgow, Mr. W. R. by J. Mackintosh, Esq. (For H.T.)		10	8	6
Leith Bible Society, by Rev. W. F. Ireland (For H.T.)		25	0	0
Stansted Sunday-School Box (For H.T.)		0	10	0
Do. Mrs. Way's Boxes from Exeter		6	6	4
Tichmarsh, Northampton, (Hon. and Rev. L. Powys, Rector,) collected after a Sermon by Rev. J. H. Stewart		10	0	0
White Rothering (Essex) Society, by Rev. J. G. Weddell		1	13	0
Wycombe, Mrs. Slater, by Rev. C. Bradley		1	1	0
York, by Rev. J. Graham		46	6	0



For use in Library only

For use in Library only

100-118-1011

I-7 v.8
Jewish Expositor and Friend of Israel

Princeton Theological Seminary-Speer Library



1 1012 00314 8139